CANONS

FOR THE GOVERNMENT OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

United States of America:

BEING THE

SUBSTANCE OF VARIOUS CANONS ADOPTED IN GENERAL CONVENTIONS OF SAID CHURCH, HELD IN THE YEARS OF OUR LORD 1789, 1792, 1795, 1799, 1801, AND 1804, AND SET FORTH, WITH ALTERATIONS AND ADDITIONS, IN GENERAL CONVENTION, A. D. 1808;

TOGETHER WITH

THE CANONS PASSED IN GENERAL CONVENTIONS IN THE YEARS OF OUR LORD 1811, 1814, 1817, 1820, 1821, 1823, 1826, AND 1829,

TO WHICH ARE ANNEXED

THE CONSTITUTION

OF THE SAID CHURCH,

AND THE

COURSE OF ECCLESIASTICAL STUDIES

ESTABLISHED BY THE

HOUSE OF BISHOPS,

IN

THE GENERAL CONVENTION OF 1804.

NEW-YORK:
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OF

THE PRINCIPAL MATTERS

CONTAINED IN THE CONSTITUTION AND CANONS.

THE

CONSTITUTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

United States of America.

ARTICLE I.

THERE shall be a General Convention of the Protestant Episcopal Church in the United States of America, at such time in every third year, and in such place, as shall be determined by the Convention; and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for the holding of such Convention: and special meetings may be called at other times, in the manner hereafter to be provided for; and this Church, in a majority of the States which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two States shall be sufficient to adjourn: and in all business of the Convention, freedom of debate shall be allowed.

ARTICLE II.

The Church in each State shall be entitled to a representation of both the Clergy and the Laity, which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the State; and in all questions, when required by the clerical and lay representation from any State, each order shall have one vote; and the majority of suffrages by States shall be conclusive in each order, provided

such majority comprehend a majority of the States represented in that order: the concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any State should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies, or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such State shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted, or may hereafter adopt, this Constitution, no deputies, either lay or clerical, should attend at any General Convention, the Church in such State shall nevertheless be bound by the acts of such Convention.

ARTICLE III.

The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate house, with a right to originate and propose acts, for the concurrence of the House of Deputies, composed of Clergy and Laity: and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon; and all acts of the Convention shall be authenticated by both Houses. And in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation (the latter with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member *ex officio*, and shall vote with the clerical deputies of the State to which he belongs; and a Bishop shall then preside.

ARTICLE IV.

The Bishop or Bishops in every State shall be chosen agreeably to such rules as shall be fixed by the Convention of that State: and every Bishop of this Church shall confine the exercise of his Episcopal office to his proper Diocese or district, unless requested to ordain, or confirm, or perform any other act of the Episcopal office, by any Church destitute of a Bishop.

ARTICLE V.

A Protestant Episcopal Church in any of the United States, not now represented, may, at any time hereafter, be admitted, on acceding to this Constitution.

ARTICLE VI.

In every State, the mode of trying Clergymen shall be instituted by the Convention of the Church therein. At every trial of a Bishop, there shall be one or more of the Episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

ARTICLE VII.

No person shall be admitted to holy orders, until he shall have been examined by the Bishop, and by two Presbyters, and shall have exhibited such testimonials and other requisites as the Canons, in that case provided, may direct. Nor shall any person be ordained, until he shall have subscribed the following declaration:—"I do believe the Holy Scriptures of the Old and "New Testament to be the word of God, and to contain all things "necessary to salvation: and I do solemnly engage to conform "to the doctrines and worship of the Protestant Episcopal "Church in these United States." No person ordained by a foreign Bishop shall be permitted to officiate as a minister of this Church, until he shall have complied with the Canon or Canons in that case provided, and have also subscribed the aforesaid declaration.

ARTICLE VIII.

A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those States which shall have adopted this Constitution. No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese or State, and adopted at the subsequent General Convention.

ARTICLE IX.

This Constitution shall be unalterable, unless in General Convention, by the Church, in a majority of the States which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several State Conventions before they shall be finally agreed to or ratified in the ensuing General Convention.

Done in the General Convention of the Bishops, Clergy, and Laity of the Church, the 2nd day of October, 1789.

Note.—When the Constitution was originally adopted in August, 1789, the first Article provided that the Triennial Convention should be held on *the first Tuesday in August.* At the adjourned meeting of the Convention, held in October of the same year, it was provided that *the second Tuesday in September, in every third year*, should be the time of meeting. The time was again changed to *the third Tuesday in May*, by the General Convention of 1804.—See Bioren's edition of the Journals of the General Convention, 1817, pp. 61, 75, and 216.

The first Article was put into its present form at the General Convention of 1823.

The third Article was so altered by the General Convention of 1808, as to give the House of Bishops a full veto upon the proceedings of the other House.—See Journals of the General Convention, pp. 248, 249.

The second sentence of the eighth Article was adopted at the General Convention of 1811.—See Journals of the General Convention, p. 274.

The words "or the Articles of Religion," were added to the eighth Article by the General Convention of 1829.

CANONS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

United States of America.

CANONS

Adopted in General Conventions, held in the Years 1789, 1792, 1795, 1799, 1801, *and* 1804, *and set forth, with Alterations and Additions, in General Convention in* 1808.

CANON I.

Of the Orders of Ministers in this Church.

[This Canon was first adopted in 1789.]

In this Church there shall always be three orders in the ministry, viz. Bishops, Priests, and Deacons.

CANON II.

Of the Election of Bishops.

[For the original of this Canon, see the first Canon of 1795.—Journals of General Convention, p. 153.*]

No Diocese or State shall proceed to the election or appointment of a Bishop, unless there be at least six officiating Presbyters residing therein, and who, agreeably to the Canons of the Church, may be qualified to vote for a Bishop; a majority of whom at least shall concur in such election. But the Conventions of two or more Dioceses or States, having together nine or more such Presbyters, may associate and join in the election of a Bishop.

* The Journals to which references are made for all the Canons until 1814, inclusive, are in Bioren's edition, Philadelphia, 1817. After that period, the Canons will be found in the separate Journals of the Conventions respectively.

CANON III.

Certificates to be produced on the part of the Bishops elect.

[This was originally adopted as the second Canon of 1789.—Journals, p. 94. See also Canon IV. 1792.—Journals, p. 129.]

Every Bishop elect, before his consecration, shall produce to the Bishops, to whom he is presented for that holy office, from the Convention by whom he is elected a Bishop, and from the House of Clerical and Lay Deputies in General Convention, certificates, respectively, in the following words, viz.—

Testimony from the Members of the Convention in the State or Diocese from whence the person is recommended for Consecration.

We, whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life; and that we do not know or believe there is any impediment on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honour of God, and the edifying of his Church, and to be an wholesome example to the flock of Christ.

The above Certificate shall be presented to the House of Clerical and Lay Deputies in General Convention.

Testimony from the House of Clerical and Lay Deputies in General Convention.

We, whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment on account

of which he ought not to be consecrated to that holy office; but that he hath, as we believe, led his life, for three years last past, piously, soberly, and honestly.

CANON IV.

Of Standing Committees.

[The substance of this Canon was incorporated into the sixth Canon of 1789.—Journals, p. 95,—and again, on the repeal of that Canon, into the second of 1795.—Journals, p. 153.]

In every State or Diocese there shall be a Standing Committee, to be appointed by the Convention thereof.

CANON V.

Of the Consecration of Bishops in the Recess of the General Convention.

[See Journals, p. 330. This Canon was originally passed as the second of 1799,—Journals, p. 186—and was repealed by the sixth of 1820.]

CANON VI.

Of the age of those who are to be ordained or consecrated.

[For the origin of this Canon see the fourth of 1789.—Journals, p. 95. See also the third of 1795.—Journals, p. 154.]

Deacons' orders shall not be conferred on any person until he shall be twenty-one years old, nor Priests' orders on any one until he shall be twenty-four years old. And no Deacon shall be ordained Priest, unless he shall have been a Deacon one year, except for reasonable causes it shall otherwise seem good unto the Bishop. No man shall be consecrated a Bishop of this Church until he shall be thirty years old.

CANON VII.

Of Candidates for Orders.

[The first Canon on this subject was the sixth of 1795,—Journals, p. 155; additional to which was the seventh of 1804.—Journals, p. 238. The first paragraph was repealed by the first Canon of 1823. See also the eighth Canon of 1820.]

Every person who wishes to become a candidate for orders in this Church, shall give notice of his intention to the Bishop, or to such body as the Church in the Diocese or state in which

he intends to apply for orders may appoint, at least one year before his ordination.

No person shall be considered as a candidate for orders in this Church, unless he shall have produced to the Bishop of the Diocese or State to whom he intends to apply for orders, a certificate from the Standing Committee of said Diocese or State, that they believe, from personal knowledge, or from testimonials laid before them, that he hath lived piously, soberly, and honestly; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church; and further, that in their opinion he possesses such qualifications as may render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church.

With this enumeration of qualifications, it ought to be made known to the candidate, that the Church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of Almighty God; a love of religion, and sensibility to its holy influence; an habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

The Bishop may then admit the person as a candidate for orders.

In any State or Diocese where there is no Bishop, the Standing Committee may, on the evidence aforesaid, admit the person as a candidate; unless the person should be desirous of being considered as a candidate for orders in some State or Diocese where there is a Bishop.

A candidate for orders may, on letters dimissory from the Bishop by whom he was admitted as a candidate, be ordained by any other Bishop of this Church.

CANON VIII.

Of the conduct required in Candidates for Orders.

The Bishop, or other ecclesiastical authority, who may have the superintendence of candidates for orders, shall take care that they do not indulge in any vain or trifling conduct, or in any amusements most liable to be abused to licentiousness, or unfavourable to that seriousness, and to those pious and studious habits, which become those who are preparing for the holy ministry.

CANON IX.

Of the learning of those who are to be ordained.

[Previous Canons on this subject were the seventh of 1789,—Journals, p. 96; altered in 1792,—Journals, p. 129; the fourth of 1795,—Journals, p. 154; the fourth of 1799,—Journals, p. 187; and the second of 1801,—Journals, p. 208.]

No person shall be ordained in this Church until he shall have satisfied the Bishop and the Presbyters by whom he shall be examined, that he is well acquainted with the holy Scriptures, can read the New Testament in the original Greek, and give an account of his faith in the Latin tongue; and that he hath a competent knowledge of natural and moral philosophy and Church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours. It is also declared to be desirable that every candidate for orders should be acquainted with the Hebrew language. But the Bishop, with the advice and consent of all the clerical members of the Standing Committee of his Diocese, may dispense with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of certain other qualifications in the candidate peculiarly fitting him for the Gospel ministry.

CANON X.

Of the preparatory Exercises of a Candidate for Deacons' Orders.

[The first Canon on this subject was the sixth of 1795.—Journals, p. 155.]

There shall be assigned to every candidate for Deacons' orders four different examinations, at such times and places as the Bishop to whom he applies for orders shall appoint. And if there be a Bishop within the State or Diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former. The examinations shall take place in the presence of the Bishop and as many Presbyters as can conveniently be convened, on the following studies prescribed by the Canons, and by the course of study established by the House of Bishops.

At the first examination—on some approved treatises on natural philosophy, moral philosophy, and rhetoric, and the Greek Testament; and he shall be required to give an account of his faith in the Latin tongue. At the second examination—on the books of Scripture; the candidate being required to give an account of the different books, and to explain such passages as

may be proposed to him. At the third examination—on the evidences of Christianity, and systematic divinity. And at the last examination—on Church history, ecclesiastical polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the Diocese or State for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the House of Bishops. At each of the forementioned examinations he shall produce and read a sermon or discourse, composed by himself, on some passage of Scripture previously assigned him; which sermon or discourse shall be submitted to the criticism of the Bishop and Clergy present. And before his ordination he shall be required to perform such exercises in reading, in the presence of the Bishop and Clergy, as may enable them to give him such advice and instructions as may aid him in performing the service of the Church, and in delivering his sermons with propriety and devotion.

If the candidate should not reside convenient to the residence of the Bishop, the Bishop may appoint some of his Presbyters to conduct the above examinations; and a certificate from these Presbyters, that the prescribed examinations have been held accordingly, and satisfaction given, shall be required of the candidate. Provided that, in this case, the candidate shall, before his ordination, be examined by the Bishop and some of his Presbyters on all the above named studies.

In a Diocese where there is no Bishop, the Standing Committee shall act in his place for the purpose of carrying into effect this Canon; and in this case the candidate shall be examined, by the Bishop to whom he applies for orders and his Presbyters, on the studies prescribed by the Canons.

A Clergyman who presents a person to the Bishop for orders as specified in the Office of Ordination, whithout having good grounds to believe that the requisitions of the Canons have been complied with, shall be liable to ecclesiastical censure.

CANON XI.

Of the preparatory Exercises of a Candidate for Priests' Orders.

A candidate for Priests' orders shall, before his ordination, be required to undergo an examination in presence of the Bishop, and as many Presbyters as can conveniently be convened, on those leading books in the course of study prescribed by the House of Bishops, which he may have omitted in his preparation for Deacons' orders.

CANON XII.

Of the testimonials to be produced on the part of those who are to be ordained.

[Previous Canons on this subject were the sixth of 1789,—Journals, p. 95; the fourth of 1792,—Journals, p. 129; and the second of 1795,—Journals, p. 153.]

No person shall be ordained Deacon or Priest in this Church, unless he exhibit to the Bishop the following testimonial from the Standing Committee of the Diocese or State over which the Bishop presides to whom he applies for holy orders, which recommendation shall be signed by the names of a majority of the Committee duly convened, and shall be in the following words:

"WE, whose names are hereunder written, testify, that A. B. hath laid before us satisfactory testimonials, that for the space of three years last past he hath lived piously, soberly, and honestly; and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the sacred order of ———. In witness whereof we have hereunto set our hands this——day of——, in the year of our Lord——."

But before a Standing Committee shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce from the Minister and Vestry of the parish where he resides, or from the Vestry alone, if the parish be vacant; or, if there be no Vestry, from at least twelve respectable persons of the Protestant Episcopal Church, testimonials of his piety, good morals, and orderly conduct for three years last past; and that he has not, so far as they know and believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. He shall also lay before the Standing Committee testimonials to the same effect, signed by at least one respectable Clergyman of the Protestant Episcopal Church in the United States, from his personal knowledge of the candidate for at least one year.

But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the Minister and Vestry of the parish where he resides, the said fact being ascertained by the certificate of said Minister and Vestry, the Standing Committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable Clergyman of the said Church,

who has been personally acquainted with the candidate for at least one year.

Every candidate for holy orders, who may be recommended by a Standing Committee of any Church destitute of a Bishop, if he have resided for the greater part of the three years last past within the Diocese of any Bishop, shall apply to such Bishop for ordination. And such candidate shall produce the usual testimonials, as well from the Committee of the Diocese in which he has resided, as from the Committee of the Church in the State or Diocese for which he is to be ordained.

In the case of a candidate for Priests' orders, his letters of orders as Deacon shall be received by the Standing Committee as evidence of his pious, moral, and orderly conduct for three years prior to his receiving Deacons' orders; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

CANON XIII.

Of the Titles of those who are to be ordained.

[For the original of this Canon, see the fifth of 1789.—Journals, p. 95.]

No person shall be ordained Priest, unless he shall produce a satisfactory certificate from some Church, parish, or congregation, that he is engaged with them, and that they will receive him as their Minister, and allow him a reasonable support; or unless he be engaged as a professor, tutor, or instructer of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the Standing Committee of the Church in the State for which he is to be ordained, shall certify to the Bishop their full belief and expectation that he will be received and settled as a Pastor by some one of the vacant Churches in that State.

Every Deacon shall be subject to the regulation of the Bishop or ecclesiastical authority of the Diocese for which he is ordained, unless he receive letters dimissory therefrom to the Bishop or ecclesiastical authority of some other Diocese; and he shall officiate in such places as the Bishop or ecclesiastical authority to which he is subject may direct.

CANON XIV.

Of Candidates coming from places within the United States in which the Constitution of this Church has not been acceded to.

[The first Canon on this subject was the eighth of 1804.—Journals, p. 238.]

It is hereby declared, that the Canons of this Church which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the Constitution of this Church has not been acceded to, as those residing in States or districts in which it has been adopted; and in such cases, every candidate shall produce to the Bishop to whom he may apply for holy orders, the requisite testimonials, subscribed by the Standing Committee, of the Diocese.

CANON XV.

Of the times of Ordination.

[This was adopted, without the last sentence, as the eighth Canon of 1789.—Journals, p. 96.]

Agreeably to the practice of the primitive Church, the stated times of ordination shall be on the Sundays following the Ember Weeks; viz. the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September and the 13th of December. Occasional ordinations may be held at such other times as the Bishop shall appoint.

CANON XVI.

Of Candidates who may be refused Orders.

[This was the ninth Canon of 1804.—Journals, p. 238.]

No Bishop shall ordain any candidate until he has required of him whether he has ever, directly or indirectly, applied for orders in any other Diocese or State; and if the Bishop has reason to believe that the candidate has been refused orders in any other Diocese or State, he shall write to the Bishop of the Diocese, or, if there be no Bishop, to the Standing Committee, to know whether any just cause exists why the candidate should not be ordained. When any Bishop rejects the application of any candidate for orders, he shall immediately give notice to the Bishop of every State or Diocese, or, where there is no Bishop, to the Standing Committee.

CANON XVII.

Of those who have officiated as Ministers among other denominations of Christians, and apply for Orders in this Church.

[Repealed by Canon I. 1829.]

CANON XVIII.

Of Clergymen ordained for foreign parts.

No Bishop of this Church shall ordain any person to officiate in any congregation or church destitute of a Bishop, situated without the jurisdiction of these United States, until the usual testimony from the Standing Committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the candidate has been examined on the studies prescribed by the Canons of this Church. And should any such Clergyman so ordained wish to settle in any congregation of this Church, he must obtain a special license therefor from the Bishop, and officiate as a Probationer for at least one year.

CANON XIX.

Respecting Candidates for Orders who are Lay Readers.

[For the original of this Canon see the tenth of 1804.—Journals, p. 239.]

No candidate for holy orders shall take upon himself to perform the service of the Church, but by the license of the Bishop or ecclesiastical authority of the Diocese or State in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the Bishop or ecclesiastical authority may prescribe; he shall not use the Absolution nor Benediction; he shall not assume the dress nor the stations which are appropriate to Clergymen ministering in the congregation; and shall officiate from the desk only; he shall conform to the directions of the Bishop or ecclesiastical authority, as to the sermons or homilies to be read; nor shall any Lay Reader deliver sermons of his own composition, nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a Clergyman is present in the congregation.

A nonconformity to this Canon shall be deemed in all cases a disqualification for holy orders.

CANON XX.

Of Episcopal Visitation.

[The former Canons on this subject were the third of 1789,—Journals, p. 94; the first of 1795,—Journals, p. 153; and the fourth of 1801,—Journals, p. 208.]

Every Bishop in this Church shall visit the Churches within his Diocese or district, for the purpose of examining the state of his Church, inspecting the behaviour of the Clergy, and administering the apostolic rite of confirmation. And it is deemed proper that such visitations be made once in three years at least, by every Bishop, to every Church within his Diocese or district, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the Minister and Vestry of every Church or congregation to make such provision accordingly.

The Bishop of any Diocese, State, or district, may, on the invitation of the Convention, or Standing Committee of the Church in any State or Diocese where there is not a Bishop, visit and perform the Episcopal offices in that State, or part of the State, as the case may be; provision being made for defraying his expenses as aforesaid: and such State, or part of a State, shall be considered as annexed to the district or Diocese of such Bishop, until a Bishop is duly elected and consecrated for such State or Diocese, or until the invitation given by the Convention or Standing Committee be revoked.

But it is to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the Clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him.

It shall be the duty of the Bishop to keep a register of his proceedings at every visitation of his Diocese.

CANON XXI.

Of the Duty of Ministers in regard to Episcopal Visitations.

[This Canon is nearly the same as the eleventh of 1789.—Journals, p. 97.]

It shall be the duty of Ministers to prepare children and others for the holy ordinance of confirmation. And on notice being received from the Bishop, of his intention to visit any Church, which notice shall be at least one month before the intended visitation, the Minister shall be ready to present, for confirmation, those who shall have been previously instructed for the

same; and shall deliver to the Bishop a list of the names of those presented.

And at every visitation it shall be the duty of the Minister, and of the Church Wardens or Vestry, to give information to the Bishop of the state of the congregation, under such heads as shall have been committed to them in the notice given as aforesaid.

And further, the Ministers and Church Wardens of such congregations as cannot be conveniently visited in any year, shall bring, or send to the Bishop, at the stated meeting of the Convention of the Diocese or district, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the Convention.

CANON XXII.

Of Parochial Instruction.

The Ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the Doctrines, Constitution, and Liturgy of the Church.

CANON XXIII.

Of Episcopal Charges and Pastoral Letters.

It is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a Charge to the Clergy of his Diocese, unless prevented by reasonable cause. And it is also deemed proper, that from time to time he shall address to the people of his Diocese, Pastoral Letters on some points of Christian doctrine, worship, or manners.

CANON XXIV.

Of a Council of Advice.

In every Diocese or State where there is a Bishop, the Standing Committee shall be a Council of Advice to the Bishop. The President of the Standing Committee shall be the person to summon them. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

CANON XXV.

Notorious Crimes and Scandals to be censured.

[This Canon is nearly the same as the twelfth of 1789.—Journals, p. 97.]

If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubric, and may be further proceeded against, to the depriving them of all privileges of Church-membership, according to such rules or process as may be provided, either by the General Convention, or by the Convention in the different States or Dioceses.

CANON XXVI.

Sober Conversation required in Ministers.

[Repealed by Canon II. 1829.]

CANON XXVII.

Of publishing the Sentence of Degradation against a Clergyman.

[The same as the third Canon of 1792.—Journals, p. 128.]

Whenever a Clergyman shall be degraded, agreeably to the Canons of any particular Church in the Union, the Bishop who pronounces sentence shall, without delay, cause the sentence of degradation to be published from every pulpit where there may be an officiating Minister, throughout the Diocese or district in which the degraded Minister resided; and also shall give information of the sentence to all Bishops of this Church, and where there is no Bishop, to the Standing Committee.

CANON XXVIII.

Of a Clergyman in any Diocese chargeable with Misdemeanor in any other.

[The same as the second Canon of 1792.—Journals, p. 128.]

If a Clergyman of the Church, in any Diocese or district within this Union, shall, in any other Diocese or district, conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office, the Bishop, or if there be no Bishop, the Standing Committee shall give notice thereof to the ecclesiastical authority of the Diocese or district to which such

offender belongs, exhibiting, with the information given, the proof of the charges made against him.

CANON XXIX.

Concerning the Election and Institution of Ministers into Parishes or Churches.

[The former Canons on this subject were the seventeenth of 1789,—Journals, p. 99; the third of 1799,—Journals, p. 187; and the first of 1804,—Journals, p. 234. See also the second of 1814.]

It is hereby required, that on the election of a Minister into any Church or parish, the Vestry shall deliver, or cause to be delivered, to the Bishop, or, where there is no Bishop, to the Standing Committee of the Diocese, notice of the same, in the following form, or to this effect:—

"We, the Church-wardens [*or, in case of an Associated Rector or an Assistant Minister*, We, the Rector and Church-wardens] do certify to the Right Rev. [*naming the Bishop,*] or to the Rev. [*naming the President of the Standing Committee,*] that [*naming the person*] has been duly chosen Rector [*or* Associated Rector, *or* Assistant Minister, *as the case may be*] of [*naming the parish, or Church, or Churches.*]"

Which certificate shall be signed with the names of those who certify.

And if the Bishop or the Standing Committee be satisfied that the person so chosen is a qualified Minister of this Church, the Bishop, or the President of the Standing Committee, shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose. And if the Minister elect be a Presbyter, the Bishop, or President of the Standing Committee, may, at the instance of the Vestry, proceed to have him instituted according to the office established by this Church. But if he be a Deacon, the act of institution shall not take place till after he shall have received Priests' orders, when the Bishop or President may have it performed.

But if the Bishop or the Standing Committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective Dioceses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

No Minister who may be hereafter elected into any parish or Church, shall be considered as a regularly admitted and settled

parochial Minister in any Diocese or State, or shall, as such, have any vote in the choice of a Bishop, until he shall have been instituted according to the office prescribed by this Church.

This Canon shall not be obligatory on the Church in those Dioceses or States with whose usages, laws, or charters it interferes. Nor shall any thing in this Canon, or in any other Canon, or in any service of the Church relative to the office of Associated Rectors, apply to the Church in those States or Dioceses where this office is not recognized by the constitution, laws, or canons thereof.*

But it is to be understood that this Church designs not to express any approbation of any laws or usages which make the station of a Minister dependent on any thing else than his own soundness in the faith, or worthy conduct. On the contrary, the Church trusts that every regulation in contrariety to this, will be in due time reconsidered; and that there will be removed all hindrances to such reasonable discipline as appears to have belonged to the Churches of the most acknowledged orthodoxy and respectability.

CANON XXX.

Respecting the Dissolution of all Pastoral Connexion between Ministers and their Congregations.

[This Canon was adopted from the second of 1804.—Journals, p. 235.]

When any Minister has been regularly instituted or settled in a parish or Church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the Diocese or State; and in case of his dismission without such concurrence, the Vestry or congregation of such parish or Church shall have no right to a representation in the Convention of the State or Diocese, until they have made such satisfaction as the Convention may require. Nor shall any Minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any Convention of this

* As the following resolution of the General Convention of 1808 relates to Associated Rectorships, it is here inserted.

"Whereas Associated Rectorships are inconsistent with the usages of the Protestant Episcopal Church, and in many respects inconvenient, Resolved unanimously, That it be recommended to the different State Conventions of this Church not to authorise in future Associated Rectorships, and that when the existing Associated Rectorships shall expire, not to renew the same."

Church, or be eligible into any Church or parish within the States which have acceded to the Constitution of this Church, until he shall have made such satisfaction as the ecclesiastical authority of the Diocese or State may require.

In the case of the regular and canonical dissolution of the connexion between a Minister and his congregation, the Bishop, or if there be no Bishop, the Standing Committee, shall direct the Secretary of the Convention to record the same. But if the dissolution of the connexion between any Minister and his congregation be not regular or canonical, the Bishop, or Standing Committee, shall lay the same before the Convention of the Diocese or State, in order that the above mentioned penalties may take effect.

This Canon shall not be obligatory upon those States or Dioceses with whose usages, laws, or charters it interferes.

☞ To this exception there applies the remark in the concluding paragraph of Canon 29.

CANON XXXI.

Concerning Ministers' removing from one Diocese or State to another.

[Repealed by Canon IV. 1829.]

CANON XXXII.

Respecting Differences between Ministers and their Congregations.

[For the origin of this Canon see the fourth of 1804.—Journals, p. 236.]

In cases of controversy between Ministers who now, or may hereafter, hold the Rectorship of Churches or parishes, and the Vestry or congregation of such Churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the Diocese, or, in case there be no Bishop, to the Convention of the State. And if it appear to the Bishop and his Presbyters, or, if there be no Bishop, to the Convention or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention, that the controversy has proceeded such lengths as to preclude all hope of its favourable termination, and that a dissolution of the connexion which exists between them is indispensably necessary to restore the peace and promote the prosperity of the Church, the Bishop and his Presbyters, or, if there be no Bishop, the Convention, or the Standing Committee of the Diocese or State, if

the authority should be committed to them by the Convention, shall recommend to such Ministers to relinquish their titles to their Rectorship on such conditions as may appear reasonable and proper to the Bishop and his Presbyters, or, if there be no Bishop, to the Convention, or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention. And if such Rectors or congregations refuse to comply with such recommendation, the Bishop and his Presbyters, or, if there be no Bishop, the Convention, or the Standing Committee of the Diocese or State, if the authority should be committed to them by the Convention, with the aid and consent of a Bishop, may, at their discretion, proceed, according to the Canons of the Church, to suspend the former from the exercise of any ministerial duties within the Diocese or State, and prohibit the latter from a seat in the Convention, until they retract such refusal, and submit to the terms of the recommendation: and any Minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties in any other Diocese or State. This Canon shall apply also to the cases of Associated Rectors and Assistant Ministers and their congregations.

This Canon shall not be obligatory upon the Church in those States or Dioceses with whose usages, laws, or charters, it interferes.

☞ To this exception there applies the remark in the concluding paragraph of Canon 29.

CANON XXXIII.

Of the Officiating of Ministers of this Church in the Churches, or within the Parochial Cures of other Clergymen.

[The former Canons on this subject were the sixth of 1792,—Journals, p. 129; and the fifth and seventh of 1795.—Journals, p. 155. See also Canon VII. 1829.]

No Clergyman belonging to this Church shall officiate, either by preaching or reading prayers, in the parish, or within the parochial cure, of another Clergyman, unless he have received express permission for that purpose from the Minister of the parish or cure, or, in his absence, from the Church-wardens and Vestrymen, or Trustees of the congregation. But if any Minister of a Church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse, without good cause, his consent to any other Minister of this Church to officiate within his cure, the Church-wardens, Vestrymen, or Trustees of such congregation, shall, on proof of

such neglect and refusal before the Bishop of the Diocese, or, if there be no Bishop, before the Standing Committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any State, vested with the power of hearing and deciding on complaints against Clergymen, have power to open the doors of their Churches to any regular Minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more Churches, as that there can be no local boundaries drawn between their respective cures, it is hereby ordained, that in every such case no Minister of this Church, other than the parochial Clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the Churches thereof, without the consent of the major number of the parochial Clergy of the said Churches.

CANON XXXIV.

Of the Use of the Book of Common Prayer.

[Substantially the same as the tenth Canon of 1789—Journals, p. 96.]

Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

CANON XXXV.

Of the Officiating of Persons not Ministers of this Church.

[Nearly the same as the fifth Canon of 1792—Journals, p. 129.]

No person shall be admitted to officiate in any congregation of this Church, without first producing the evidences of his being a Minister thereof to the Minister, or, in case of vacancy or absence, to the Church-wardens, Vestrymen, or Trustees of the congregation. And in case any person not regularly ordained shall assume the ministerial office, and perform any of the duties thereof in this Church, the Minister, or, in case of vacancy or absence, the Church-wardens, Vestrymen, or Trustees of the congregation where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient.

CANON XXXVI.

Of Clergymen ordained by foreign Bishops, and desirous of officiating or settling in this Church.

[The former Canons on this subject were the ninth of 1789—Journals, p. 96; and the fifth of 1804—Journals, p. 237.]

A Clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or congregation, exhibit to the Minister, or if there be no Minister, to the Vestry thereof, a certificate, signed by the Bishop of the Diocese, or, if there be no Bishop, by a majority of the Standing Committee duly convened, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this Church; and also that he has exhibited to the Bishop or Standing Committee, satisfactory evidence of his pious and moral character, and of his theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case, before he shall be entitled to settle in any Parish or Church as the Minister thereof, the Bishop, or ecclesiastical authority of the Diocese, must obtain satisfactory evidence of his respectable standing in the Church there; and he must also have resided one year in the United States.

And if any such foreign Clergyman shall remove from one Diocese to another before one year have expired, he shall not be allowed by the ecclesiastical authority of the Diocese to which he goes, to officiate in said Diocese, till he shall have complied with the requisitions of the Canon concerning Ministers removing from one Diocese or State to another.

CANON XXXVII.

To prevent a Congregation in any Diocese or State from uniting with a Church in any other Diocese or State.

[This Canon is substantially the same as the eighth Canon of 1795—Journals, p. 156. See also the first Canon of 1817, and the second of 1820.]

Whereas a question may arise, whether a congregation within the Diocese of any Bishop, or within any State or Diocese in which there is not yet any Bishop settled, may unite themselves with the Church in any other Diocese or State; it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every congregation of this Church shall be considered as belonging to the body of the Church of the Diocese, or of the State within the limits of

which they dwell, or within which there is seated a Church to which they belong. And no Clergyman having a Parish or cure in more than one State or Diocese, shall have a seat in the Convention of any State or Diocese other than that in which he resides.

CANON XXXVIII.

To empower the Bishop in each Diocese or District to compose Forms of Prayer or Thanksgiving for extraordinary Occasions.

[Nearly the same as the ninth Canon of 1795—Journals, p. 156.]

The Bishop of each Diocese or District may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each Clergyman within his Diocese or District, whose duty it shall be to use such forms in his Church on such occasions. And the Clergy in those States or Dioceses in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any other State or Diocese.

CANON XXXIX.

Of the due Celebration of Sundays.

[Nearly the same as the fourteenth Canon of 1789—Journals, p. 97.]

All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

CANON XL.

Ministers to keep a Register.

[The same as the fifteenth Canon of 1789—Journals, p. 98.]

Every Minister of this Church shall keep a register of baptisms, marriages, and funerals within his cure, agreeably to such rules as may be provided by the ecclesiastical authority where his cure lies; and if none such be provided, then in such manner as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving

of the right of Church membership of those who may have been admitted into this Church by the holy ordinance of baptism.

And further, every Minister of this Church shall, within a reasonable time after the publication of this Canon, make out and continue a list of all adult persons within his cure; to remain for the use of his successor, to be continued by him, and by every future Minister in the same parish.

And no Minister shall place on the said list the names of any persons, except of those who, on due inquiry, he shall find to have been baptized in this Church; or who, having been otherwise baptized, shall have been received into this Church, either by the holy rite of confirmation, or by receiving the holy communion, or by some other joint acts of the parties and of a Minister of this Church; whereby such persons shall have attached themselves to the same.

CANON XLI.

A List to be made, and published, of the Ministers of this Church.

[The same as the sixteenth Canon of 1789—Journals, p. 98. See also the first of 1792—Journals, p. 128.]

The Secretary of the General Convention shall keep a register of all the Clergy of this Church whose names shall be delivered to him, in the following manner; *that is to say*,—Every Bishop of this Church, or, where there is no Bishop, the Standing Committee of the Diocese or District, shall, at the time of every General Convention, deliver, or cause to be delivered, to the Secretary, a list of the names of all the Ministers of this Church in their proper Diocese or District, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning; or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the Journals of the General Convention.

And further, it is recommended to the several Bishops of this Church, and to the several Standing Committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of Ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorized Ministers of this Church.

CANON XLII.

Of the Mode of calling Special Meetings of the General Convention.

[The same as the first Canon of 1799—Journals, p. 186.]

The right of calling special meetings of the General Convention shall be in the Bishops. This right shall be exercised by the presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the house of Bishops, is to preside at the next General Convention; provided that the summons shall be with the consent, or on the requisition of, a majority of the Bishops, expressed to him in writing.

The place of holding any Special Convention shall be that fixed on by the preceding General Convention for the meeting of the next General Convention, unless circumstances, to be judged of by the Bishops, shall render a meeting at such place unsafe; in which case the Bishops shall appoint some other place.

CANON XLIII.

Prescribing the Mode of publishing authorized Editions of the Book of Common Prayer, &c.

[Nearly the same as the third Canon of 1801—Journals, p. 208. See also the Canon of 1821.]

The Bishop of this Church, in any State or Diocese, or, where there is no Bishop, the Standing Committee, are authorized to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the Common Prayer Book, Book of Offices, &c. by some standard book; and a certificate of their having been so compared and corrected shall be published with said books. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or where there is no Bishop, of the Standing Committee, to give public notice that such edition is not authorized by the Church.

The edition of the Articles of Religion set forth by the Bishop of this Church in Pennsylvania, agreeably to the order of the General Convention of 1804, shall be the standard copy. The octavo edition of the Common Prayer Book, published in New-York in 1793, by Hugh Gaine, and the quarto edition of the Book of Offices, &c. of the same year, published in the same place, are hereby established as standard books, with the

exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the Bishop or Standing Committee may appoint for superintending any publication.

CANON XLIV.

Concerning the Mode of transmitting Notice of all Matters submitted by the General Convention to the Consideration of the State or Diocesan Conventions.

It shall be the duty of the Secretary of the General Convention, whenever any alteration of the Constitution is proposed, or any other subject submitted to the consideration of the several State or Diocesan Conventions, to give a particular notice thereof to the ecclesiastical authority of this Church in every State or Diocese.

CANON XLV.

Providing for an accurate View of the State of the Church from Time to Time.

[This is an enlargement of the eleventh Canon of 1804—Journals, p. 239. A part of it was repealed by the third of 1814—Journals, p. 345; and another part by the first of 1820.]

As a full and accurate view of the state of the Church, from time to time, is highly useful and necessary, it is hereby ordered, that every Minister of this Church shall present or forward, at every annual Convention, to the Bishop of the Diocese, or where there is no Bishop, to the President of the Convention, a statement of the number of Baptisms, Marriages, and Funerals, and of the number of Communicants in his Parish or Church, and of all other matters that may throw light on the state of the same: and these parochial reports shall be read and entered on the Journals of the Convention.

At every annual State or Diocesan Convention the Bishop shall deliver an address, stating the affairs of the Diocese since the last meeting of the Convention; the names of the Churches which he has visited; the number of persons confirmed; the names of those who have been received as candidates for orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the Clergy; and, in general, all matters tending to throw light on the affairs of the Diocese: which address shall be inserted on the Journals.

At every General Convention, the Journals of the different State Conventions since the last General Convention, together with such other papers, viz. Episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the Church in each Diocese, shall be presented to the House of Clerical and Lay Deputies. And the parochial reports inserted on those Journals, together with the Episcopal addresses, shall be read in the said House. And a particular inquiry shall be instituted into the state of the Church in each Diocese, and particularly into the attention paid to the Canons and Rules of the Church. A Committee shall then be appointed to draw up a view of the state of the Church, and to make report to the House of Clerical and Lay Deputies; which report, when agreed to by the said House, shall be sent to the House of Bishops, with a request that they will draw up, and cause to be published, a Pastoral Letter to the members of the Church.

It shall be the duty of the Secretary of the Convention of every Diocese or State, or of the person or persons with whom the Journals or other ecclesiastical papers are lodged, to forward to the House of Clerical and Lay Deputies, at every General Convention, the documents and papers specified in this Canon.

CANON XLVI.

Providing for making known the Constitution and Canons of the Church.

[This Canon was repealed by the Canon of 1811.]

In General Convention, at Baltimore, May, 1808.

By Order of the House of Bishops.

WILLIAM WHITE, D. D. President.

Attested, JAMES WHITEHEAD, D. D. Secretary.

By Order of the House of Clerical and Lay Deputies.

ABRAHAM BEACH, D. D. President.

Attested, JOHN HENRY HOBART, D. D. Secretary.

CANON

PASSED IN GENERAL CONVENTION IN 1811.

Repealing the Forty-sixth Canon of 1808.

THE forty-sixth Canon of 1808, providing for making known the Constitution and Canons of the Church, is hereby repealed.

House of Clerical and Lay Deputies.

ISAAC WILKINS, President.

ASHBEL BALDWIN, Secretary.

House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

PHILO SHELTON, Secretary.

CANONS

PASSED IN GENERAL CONVENTION IN 1814.

CANON I.

Concerning the Alms and Contributions at the Holy Communion.

WHEREAS it appears that no direction has been made as to the mode in which the alms and contributions at the administration of the Holy Communion are to be applied; it is hereby declared, that they shall be deposited with the Minister of the parish, or with such Church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall be thought fit.

CANON II.

Altering and explaining the Twenty-ninth Canon of 1808, *concerning the Election and Institution of Ministers.*

So much of the twenty-ninth Canon of 1808, as requires the institution of an Assistant Minister, in order to his being considered as a regularly admitted and settled parochial Minister in

any Diocese or State, and his having a voice in the choice of a Bishop, and as excludes a Deacon from a seat and vote in any Convention where he is not excluded by the Constitution and Canons of the Church in any Diocese, is hereby repealed. It is also declared, in explanation of the said Canon, that the provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

CANON III.

Repealing Part of the Forty-fifth Canon of 1808.

That part of the forty-fifth Canon of 1808, which requires that the parochial reports inserted on the Journals of each State or Diocesan Convention, shall be read in the House of Clerical and Lay Deputies in General Convention, is hereby repealed.

By Order of the House of Bishops, May 20th, 1814.

WILLIAM WHITE, D. D. Presiding Bishop.

Attest, JACKSON KEMPER, Secretary.

By Order of the House of Clerical and Lay Deputies, May 21st, 1814.

JOHN CROES, D. D. President.

Attest, ASHBEL BALDWIN, Secretary.

CANONS

PASSED IN GENERAL CONVENTION IN 1817.

CANON I.

Limiting the Operation of the Second and Thirty-seventh Canons of 1808.

[This Canon was repealed by the second of 1820.]

CANON II.

To govern in the Case of a Minister declaring that he will no longer be a Minister of this Church.

[This Canon was repealed by the seventh of 1820.]

CANON III.

For carrying into Effect the Design of the Second Rubric before the Communion Service.

There being the provision in the second Rubric before the Communion Service, requiring that every Minister repelling from the Communion, shall give an account of the same to the Ordinary; it is hereby provided, that on the information to the effect stated being laid before the Ordinary, that is the Bishop, it shall not be his duty to institute an inquiry, unless there be complaint made to him in writing by the expelled party. But on receiving complaint, it shall be the duty of the Bishop to institute an inquiry, as may be directed by the Canons of the Diocese in which the event has taken place. And the notice given as above by the Minister, shall be a sufficient presentation of the party expelled, for the purpose of trial.

Done in General Convention, at New-York, in the month of May, in the year of our Lord 1817.

By Order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

Attested, BENJAMIN T. ONDERDONK, Secretary.

By Order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER, President.

Attested, ASHBEL BALDWIN, Secretary.

CANONS

PASSED IN GENERAL CONVENTION IN 1820.

CANON I.

Repealing a Part of the Forty-fifth Canon passed in 1808.

THAT part of the forty-fifth Canon of 1808 which requires the Episcopal addresses inserted on the Journal of each State or Diocesan Convention, to be read in the House of Clerical and Lay Deputies in General Convention, is hereby repealed.

CANON II.

Repealing the First Canon passed in 1817.

The principal object contemplated by the first Canon passed in General Convention in the year 1817, having been accomplished by the election and consecration of a Bishop for the Diocese of Ohio, the said Canon is hereby repealed.

CANON III.

Concerning Pastoral Letters.

Whereas there is reason to fear that the pastoral letters issued from time to time by the House of Bishops, and addressed to the members of the Episcopal Church, fail of their intended effect for want of sufficient publicity; it is hereby made the duty of every Clergyman having a pastoral charge, when any such letter is published, to read the same to his congregation on some occasion of public worship.

CANON IV.

In Addition to the Seventeenth Canon passed in 1808.

[Repealed by the first Canon of 1829.]

CANON V.

Amending the Seventeenth Canon passed in 1808.

[Repealed by the first Canon of 1829.]

CANON VI.

Of the Consecration of Bishops during the Recess of the General Convention.

If, during the recess of the General Convention, the Church in any State or Diocese should be desirous of the consecration of a Bishop elect, the Standing Committee of the Church in such State or Diocese may, by their President, or by some person or persons specially appointed, communicate the desire to the Standing Committees of the Churches in the different States, together with copies of the necessary testimonials; and if the major number of the Standing Committees shall consent to the proposed consecration, the Standing Committee of the State or Diocese concerned shall forward the evidence of such consent, together with other testimonials, to the presiding Bishop

of the House of Bishops, who shall communicate the same to all the Bishops in this Church in the United States; and if a majority of the Bishops should consent to the consecration, the presiding Bishop, with any two Bishops, may proceed to perform the same; or any three Bishops to whom he may communicate the testimonials.

The evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Clerical and Lay Deputies in General Convention; and without the aforesaid requisites no consecration shall take place during the recess of the General Convention. But in case the election of a Bishop shall take place within a year before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting.

The fifth Canon of 1808 is hereby repealed.

CANON VII.

To govern in the Case of a Minister declaring that he will no longer be a Minister of the Church.

[Repealed by the third Canon of 1829.]

CANON VIII.

Concerning Candidates for Orders.

In addition to the testimonials produced by a person wishing to become a candidate for holy orders, as prescribed by the seventh Canon of 1808, he must lay before the Standing Committee a satisfactory diploma, or certificate, from the instructers of some approved literary institution, or a certificate from two Presbyters appointed by the ecclesiastical authority of the Diocese to examine him, of his possessing such academical learning as may enable him to enter advantageously on a course of theology.

When a person applying to be admitted a candidate, wishes the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the Standing Committee shall not recommend him as a candidate until he has laid before them a testimonial, signed by at least two Presbyters of the Church, stating that in their opinion he possesses extraordinary strength of natural under-

standing, a peculiar aptitude to teach, and a large share of prudence.

Done in General Convention, in the city of Philadelphia, in the year of our Lord 1820.

By Order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

Attested, WM. AUGUSTUS MUHLENBERG, Secretary.

By Order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER, D. D. President.

Attested, ASHBEL BALDWIN, Secretary.

CANON

PASSED IN GENERAL CONVENTION IN 1821.

Providing for a new, more complete, and correct Standard of the Book of Common Prayer.

THE edition of the Book of Common Prayer to be chosen by the Committee appointed by this Convention, and authenticated by their certificate, shall, after the publication thereof, be taken and received as the standard with which all new editions are thereafter to be compared, for the purpose of correction, agreeably to the forty-third Canon of 1808; and so much of the said Canon as establishes another standard of the Book of Common Prayer, shall thereafter be and remain repealed.

Done in General Convention, in the city of Philadelphia, in the year of our Lord 1821.

By Order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

Attested, WM. AUGUSTUS MUHLENBERG, Secretary.

By Order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER, D. D. President.

Attested, ASHBEL BALDWIN, Secretary.

CANONS

PASSED IN GENERAL CONVENTION IN 1823.

CANON I.

Regulating the Admission of Persons as Candidates for Holy Orders, and repealing the first Paragraph of the Seventh Canon of 1808.

[Repealed by the Canon of 1826.]

CANON II.

Prescribing the Mode of publishing authorized Editions of the Standard Bible of this Church.

The Bishop of this Church in any State or Diocese, or, where there is no Bishop, the Standing Committee, is authorized to appoint, from time to time, some suitable person or persons, to compare and correct all new editions of the Bible by the standard edition, agreed upon by the General Convention. And a certificate of their having been so compared and corrected, shall be published with said book.*

Done in General Convention, in the city of Philadelphia, May, 1823.

By Order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

Attested, WILLIAM H. DE LANCEY, Secretary.

By Order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER, D. D. President.

Attested, JOHN C. RUDD, Secretary.

CANON

PASSED IN GENERAL CONVENTION, 1826.

Regulating the Admission of Persons as Candidates for Holy Orders, and the time in which they are to continue Candidates before their Ordination.

EVERY person who desires to become a candidate for orders in this Church shall, in the first instance, give notice of his in-

* The following Resolution was ordered to accompany this Canon:—

Resolved, by the two Houses of Convention, that it be recommended to every future Convention to appoint a joint Committee, to whom there may be communicated all errors, if any, in editions of the Bible printed under the operation of the second Canon of this Convention; such errors to be notified on the Journal of the Convention, to which they may at any time be presented by the joint Committee.

tention to the Bishop, or if there be no Bishop, to such body as the Church in the Diocese or State in which he intends to apply may appoint; and if, after obtaining the canonical testimonials from the Standing Committee, he be admitted as a candidate by the Bishop, or if there be no Bishop, by such body as the Church in the Diocese or State in which he intends to apply may appoint, he shall remain a candidate for the term of three years before his ordination, unless the Bishop, with the advice and consent of the clerical members of the Standing Committee, shall deem it expedient to ordain the candidate, after the expiration of a shorter period, not less than one year.

The first paragraph of the seventh canon of 1808, and the first canon of 1823, are hereby repealed.

Done in General Convention, in the city of Philadelphia, November, 1826.

By Order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

Attested, WILLIAM H. DE LANCEY, Secretary.

By Order of the House of Clerical and Lay Deputies.

WILLIAM H. WILMER, D. D. President.

Attested, BENJAMIN T. ONDERDONK, D. D. Secretary.

CANONS

PASSED IN GENERAL CONVENTION IN 1829.

CANON I.

Of those who have officiated as Ministers among other denominations of Christians, and apply for orders in this Church.

[Previous Canons on this subject were the sixth of 1804, and the seventeenth of 1808,—Journals, pp. 238, 334; and the fourth and fifth of 1820.]

SECT. 1. When a person who has been acknowledged as an ordained Minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, being satisfied, on examination according to the Canons, that he is a man of piety and unexceptionable character; that he holds the doctrines of the Church, and that he possesses *all* the literary and other qualifications required, and being furnished with testimonials from the Standing Committee duly convened, may ordain him as soon as is convenient. And the Standing Committee may receive testimonials of his piety, good morals, and orderly conduct, from twelve members of the

denomination from which he came; provided the members of the Committee have such confidence in the persons thus testifying, as to satisfy them of the correctness of the testimony; and also a testimonial to the same effect from at least one Clergyman of the Protestant Episcopal Church. In all such cases the Standing Committee may insert in their testimonials the words, "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

SECT. 2. When any person, not a citizen of the United States, who has been acknowledged as an ordained Minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, shall require of him, (in addition to the above qualifications,) satisfactory evidence that he has resided at least one year in the United States previous to his application.

The XVIIth Canon of 1808, and the IVth and Vth of 1820, are hereby repealed.

CANON II.

Offences for which Ministers shall be tried and punished.

[Previous Canons on this subject were the thirteenth of 1789, the first of 1801, and the twenty-sixth of 1808.—Journals, pp. 97, 207, 336.]

If any Minister of this Church shall be accused, by public rumour, of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship, or of the Holy Eucharist, according to the offices of this Church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the Canons, or preaching or inculcating heretical doctrine, it shall be the duty of the Bishop, or ecclesiastical authority, to see that an inquiry be instituted as to the truth of such public rumour. And in case of the individual being proceeded against and convicted, according to such rules or process as may be provided by the Conventions of the respective Dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require.

The XXVIth Canon of 1808, is hereby repealed.

CANON III.

To govern in the case of a Minister declaring that he will no longer be a Minister of this Church.

[Previous Canons on this subject were the second of 1817, and the seventh of 1820.]

If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare to the Bishop of

the Diocese to which he belongs, or to any ecclesiastical authority for the trial of Clergymen, or, where there is no Bishop, to the Standing Committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof, it shall be the duty of the Bishop, or, where there is no Bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to displace him from the ministry, and to pronounce and record, in the presence of two or three Clergymen, that the person so declaring has been displaced from the ministry in this Church. In any Diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the Standing Committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every Diocese wherein there is no Bishop. And in the case of a person making the above declaration for causes not affecting his moral standing, the same shall be declared.

The VIIth Canon of 1820 is hereby repealed.

CANON IV.

Concerning Ministers removing from one Diocese or State to another.

[Previous Canons on this subject were the third of 1804, and the thirty-first of 1808,—Journals, pp. 236, 339.]

SECT. 1. No Minister removing from one Diocese to another, or coming from any State or district which may not have acceded to the Constitution of this Church, shall be received as a stated officiating Minister by any congregation of this Church, until he shall have presented to the Vestry thereof a certificate from the Bishop or ecclesiastical authority of the Diocese or State to which he is about to remove, that he has produced satisfactory testimonials that he has not been justly liable to evil report, for error in religion, or viciousness of life, during the three years last past; or, in case the party has been subjected to proceedings, or to inquiry, in consequence of any charges subjecting him to censure, the fact of acquittal or exoneration from such charges may be stated in lieu of testimonials in the preceding terms; which testimonials or statement shall be signed by the Bishop or Bishops, or, where there is no Bishop, by the majority of the clerical members of the Standing Committee or Committees of the Diocese or Dioceses wherein he has resided; which

Committee or Committees shall, in all cases, be duly convened: or, in case he comes from a State or district not in connexion with this Church, and having no Convention, by three Clergymen of this Church. Nor shall any Minister, so removing, be acknowledged by any Bishop or Convention, as a Minister of the Church to which he removes, until he shall have produced the aforesaid testimonial.

SECT. 2. Every Minister shall be amenable for any offences committed by him to the ecclesiastical authority of the Diocese in which he is canonically resident, at the time of the charge.

The XXXIst Canon of 1808 is hereby repealed.

CANON V.

Of Assistant Bishops.

When the Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall in all cases succeed the Bishop, in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him: and in case of the Bishop's inability to assign such duties, declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties, and exercise all the authorities, which appertain to the office of Bishop. No person shall be elected or consecrated a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time.

CANON VI.

Respecting Churches in which Divine Service is celebrated in a Foreign Language.

When a clergyman coming from a foreign country, and professing to be regularly ordained, shall be called to a church of this communion in which divine service is celebrated in a foreign language, he may, with the approbation of the Bishop of the Diocese in which such church is situated, acting with the advice and consent of the Standing Committee, or with the unanimous approbation of the Standing Committee, if there be no Bishop, and on complying with the other requisitions of the Canons, settle in the said church, as the Minister thereof, without having resided one year in the United States, any thing in the 36th Canon of 1808 to the contrary notwithstanding. And when a person, not a citizen of the United States, who has been acknow-

ledged as an ordained Minister of any other denomination of Christians, applies for orders in this Church, on the ground of a call to a church in which divine service is celebrated in a foreign language, the Standing Committee of the Diocese to which the said church belongs may, on sufficient evidence of fitness according to the Canons, and by an unanimous vote at a meeting duly convened, recommend him to the Bishop for orders, and the Bishop may then ordain him, and he may be settled and instituted into the said church, without his producing a testimonial to his character by a Clergyman, from his personal knowledge of him for one year, and without his having been a year resident in this country, any thing in any other Canon of this Church to the contrary notwithstanding. *Provided*, That in both of the above cases, the person applying produce a certificate, signed by at least four respectable members of this Church, that they have satisfactory reason to believe the testimonials to his religious, moral, and literary qualifications to be entitled to full credit.

CANON VII.

In addition to Canon XXXIII. *of* 1808.

Where parish boundaries are not defined by law, or otherwise, each city, borough, village, town, or township, in which there is one Protestant Episcopal Church or congregation, or more than one such Church or congregation, shall be held, for all the purposes of the 33d Canon of 1808, to be the parish or parishes of the Protestant Episcopal Clergyman or Clergymen having charge of said Church or Churches, congregation or congregations.

Done in General Convention, in the city of Philadelphia, August, 1829.

By Order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

Attested, BIRD WILSON, D. D. Secretary.

By Order of the House of Clerical and Lay Deputies.

WILLIAM E. WYATT, D. D. President.

Attested, BENJAMIN T. ONDERDONK, D. D. Secretary.

Course of Ecclesiastical Studies

ESTABLISHED BY THE HOUSE OF BISHOPS IN THE CONVENTION OF 1804, IN PURSUANCE OF A RESOLUTION OF THE PRECEDING GENERAL CONVENTION.

In attending to this subject, a considerable difficulty occurs, arising out of the difference of the circumstances of students, in regard not only to intellectual endowments and preparatory knowledge of languages and science; but to access to authors, and time to be devoted to a preparation for the ministry. For in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious knowledge; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

In consideration of the above, it will be expedient to set down such a course of study, as is accommodated to a moderate portion of time and means; and afterwards to suggest provision, as well for a more limited as for a more enlarged share of both.

Let the student be required to begin with some books in proof of the *divine authority of Christianity;* such as Grotius on *the Truth of the Christian Religion;* Jenkins on *the Reasonableness of Christianity;* Paley's *Evidences;* Leslie's *Methods with the Jews and Deists;* Stillingfleet's *Origines Sacræ;* and Butler's *Analogy.* To the above should be added some books which give a knowledge of the objections made by Deists. For this, Leland's *View* may be sufficient; except that it should be followed by answers to deistical writers since Leland, whose works and the answers to them may be supposed known to the student. It would be best, if circumstances permit, that he should read what the Deists themselves have written.

After the books in proof of revelation, let the student, previously to the reading of any system of divinity, study the *Scriptures* with the help of some approved *commentators;* such as Patrick and Lowth on the *Old Testament,* and Hammond, or Whitby, or Doddridge, on the *New:* being aware, in regard to the last mentioned author, of the points on which he differs from our Church, although it be with moderation and candour. During such his study of the Scriptures, let him read some work or works which give an account of the *design* of the different *books,* and the *grounds* on which their respective *authority* is asserted; for instance, Father Simon's *Canon of Scripture,* Collier's *Sacred Interpreter,* Gray's *Key to the Old Testament,* and Percy's *Key to the New.* Let the student read the Scriptures over and over, referring to his commentators as need may require, until he can give an account of the design and character

of each *book*, and explain the more *difficult passages* of it. He is supposed to know enough of *profane history*, to give an account of that also, whenever it mixes with the *sacred*. There are certain important subjects which may be profitably attended to, as matters of distinct study, during the course of the general study of Scripture. For instance; the student, having proceeded as far as the *deluge*, may read some *author* who gives a larger *account* than the *commentators*, of the particulars attached to that crisis; and also the principles on which are founded the different systems of *chronology:* all which will be found clearly done in the *Universal History*. In reading the book of *Leviticus*, it will be useful to attend to some connected scheme of the *sacrifices;* such as is exhibited by Bishop Kidder in his *Introduction to the Pentateuch*, and by Mr. Joseph Mede in some of his discourses. A more full and interesting interpretation of the *prophecies* than can be expected from the commentators, will be desirable, and for this purpose let Bishop Newton's *work* be taken. Between the study of the *Old Testament* and that of the *New*, should be read Prideaux's and Shuckford's *Connections*. With the *New Testament* should be taken some book relating to the *Harmony of the Gospels*, as M'Knight's or Bishop Newcome's. Let the student, before entering on the *Gospels*, read Dr. Campbell's *Introductory Dissertations*. Towards the close of the *Gospels*, the subject of the *Resurrection* should be particularly attended to; for which purpose let there be taken either Mr. West on the subject, or Bp. Sherlock's *Trial of the Witnesses*.

After the study of the Scriptures, let attention be given to *ecclesiastical history*, so far as to the *Council of Nice*. This period is *distinctly* taken, from a desire that the *portion of history preceding it*, as well as the *opinions* then entertained, may be learned from *original writers;* which may be considered as one of the best expedients for the guarding of the student against many *errors of modern times*. The writers of that interval are not numerous or bulky. Eusebius is soon read through; and so are the Apostolic Fathers. Even the other writers are not voluminous, except Origen, the greater part of whose works may be passed over. The *Apostolic Fathers* may be best read in Cotelerius' edition; but there are translations of most of them, by Archbishop Wake and the Rev. William Reeves. Cave's *Lives of the Apostles and Fathers* may be profitably read at this period.

This stage of the student's progress seems the most proper for the *study* of the two questions, of our *Lord's divinity*, and of *Episcopacy*. The aspect of *early works* on these subjects, best enables us to ascertain in what shape they appeared to the respective writers. And it is difficult to suppose, on the ground

of what we know of human nature, that, during the first *three centuries*, either the *character of Christ* should have been conceived of as materially different from what had been the representation of it by the *first teachers* of our religion; or, that there should have been a material change of *church government*, without opposition to the innovation. For the *former* question, let the works of Bishop Bull and the Rev. Charles Leslie be taken; to which may well be added, the late controversy between Bishop Horsley and Dr. Priestley; and for the *latter*, Mr. Hooker's *Ecclesiastical Polity*, Archbishop Potter on *Church Government*, and Daubeny's *Guide to the Church*. As the Lord Chancellor King published a book on the *Discipline of the Primitive Church*, in which he has rested Episcopacy on insufficient grounds, unwarily admitted by many on his authority; let the student read his book, and the refutation of it in Mr. Slater's *Original Draft of the Primitive Church*.

After this, let the student go on with the *History of the Fourth Century*, from Mosheim. But it will be of advantage to him to turn to Fleury's *History*, for the *epitomies* there given of the writings of the eminent men who abounded in *that century* and part of the *next*. Let him then return to Mosheim, and go on with that writer to the *Reformation*. Here let him pause and study, as the main hinges of *Popery*, its pretences to *supremacy* and *infallibility*; on which there will be found satisfactory matter in Mr. Chillingworth's *Religion of Protestants, a safe Way to Salvation*, and Dr. Barrow's *Treatise of the Pope's Supremacy*. Here also let there be read Father Paul's *History of the Council of Trent*. Then let the student resume Mosheim. But it will be best, if, for a more minute knowledge of the *History of the Church of England*, since the *Reformation*, he take along with him Collier's *History*—a very able work, but in the reading of which some allowance must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the *divines* of the *established Church* and the *Presbyterians*, then known by the name of *Puritans*, let recourse be again had to Mr. Hooker's *work* and to the *London Cases*. Then let Mosheim be proceeded with to the end.

After these studies, and not before, let *divinity* be read in a *systematic* method. Bishop Pearson's *Exposition of the Creed* may be considered as a small system, and, on account of the excellence of the work, is recommended; as also Bishop Burnet's *Exposition of the Thirty-nine Articles*. Then let a larger system be taken; suppose Stackhouse's *Body of Divinity*, with the addition of the following modern works: *Elements of Christian Theology*, by the present Bishop of Lincoln, and The Scho-

lar Armed. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey is to be obtained from the Scriptures and judicious commentators.

It seems necessary to this course of study, to recommend the *sermons* of some of the most distinguished preachers; who have so abounded in the Church of England for some ages past, that the only matter will be, from among many of great name, to select a convenient number. And for this purpose we refer to the list at the end.

It seems not unnecessary to require attention to the *History of the Common Prayer*, the *grounds* on which the *different services* are constructed, and the *meaning* of the *Rubrics.* Perhaps a careful study of Dr. Wheatley *on the Common Prayer*, and of the late work of Mr. Reeves, will be sufficient.

Some books should be read on the *duties of the pastoral office;* such as St. Chrysostom *on the Priesthood*, Bishop Burnet *on the Pastoral Care*, and Bishop Wilson's *Parochialia.* It is, however, to be remembered, that one reason of studying carefully the Book of Common Prayer and its Rubrics is, that by the help of these, in connexion with what belongs in Scripture to the ministerial character, sufficient information of its duties may be had.

A knowledge of the *Constitution and the Canons* should be held absolutely necessary. And it is to be hoped that they will, on this account, be soon published, detached from the Journals.

To set down what books shall be *essential*, no *student* to be *ordained* without being *fully prepared to answer* on them, is more difficult. The *lowest requisition* is as follows:—Paley's *Evidences;* Mosheim, with a reference to Mr. Hooker for the *Episcopacy;* Stackhouse's *Body of Divinity;* and Mr. Reeves on the *Common Prayer;* the *Constitution and Canons of the Church;* allowing in the *study of the Scriptures*, a latitude of choice among approved *commentators;* it being understood, that if the student cannot, on the grounds contained in some good commentary, *give an account* of the *different books*, and *explain* such *passages* as may be *proposed* to him, this is of itself a *disqualification.*

In the beginning it was intimated, that the course to be recommended would be disproportioned to the means of some, and fall short of what would be within the compass of others. For the benefit of the latter, we publish the following list of books on the different branches of ecclesiastical knowledge.

During the whole course of study, the student will endeavour, by the grace of God, to cultivate his heart by attention to *devotional* and *practical* treatises; several of which will be mentioned in the general list that follows.

TABLE OF CONTENTS.

LIBRARY FOR A PARISH MINISTER,

PREFIXED TO "ELEMENTS OF CHRISTIAN THEOLOGY," PUBLISHED BY THE RIGHT REV. THE PRESENT BISHOP OF LINCOLN.

"The books mentioned are divided into four classes.

"The first, containing such as relate to the exposition of the Old and New Testaments: the second, such as serve to establish the divine authority of the Scriptures: the third, such as explain the doctrines and discipline of the Church, and the duties of its Ministers: and the fourth, miscellaneous, including Sermons and Ecclesiastical History.

CLASS THE FIRST.

Bible, with marginal references, 8vo.
Crutwell's Concordance of Parallels, 4to.
Butterworth's Concordance, 8vo.
Patrick, *Lowth*, and *Whitby*, on the Old and New Testament, 6 vols. folio.
Doddridge's Family Expositor, 6 vols. 8vo.
Pool's Synopsis, 5 vols. folio.
Collier's Sacred Interpreter, 2 vols. 8vo.
Jenning's Jewish Antiquities, 2 vols. 8vo.
Lowman's Rationale of the Hebrew Ritual, 8vo.
Gray's Key to the Old Testament, 8vo.
Home's Scripture History of the Jews, 2 vols. 8vo.
Parkhurst's Greek Lexicon, 4to.
Campbell's Translation of the Gospels, 2 vols. 4to.
Marsh's Michælis, 3 vols. 8vo.
Bowyer's Conjectures on the New Testament, 4to.
Macknight's Harmony, 4to.
Macknight on the Epistles, 3 vols. 4to.
Lowman on the Revelation, 8vo.
Oliver's Scripture Lexicon, 8vo.
Macbean's Dictionary of the Bible, 8vo.

CLASS THE SECOND.

Stillingfleet's Origines Sacræ, 2 vols. 8vo.
Clarke's Grotius, 8vo.
Clarke's Evidences of Natural and Revealed Religion, 8vo.
Lardner's Works, 11 vols. 8vo.
Paley's Evidences, 2 vols. 8vo.
Paley's Horæ Paulinæ, 8vo.
Jenkins on the Certainty and Reasonableness of Christianity, 2 vols. 8vo.
Leland on the Advantage and Necessity of Revelation, 2 vols. 8vo.
Leland's View of Deistical Writers, 2 vols. 8vo.
Butler's Analogy, 8vo.
Campbell on Miracles, 2 vols. 8vo.
Newton on the Prophecies, 2 vols. 8vo.
Kett's History the Interpreter of Prophecy, 3 vols. 12mo.
Leland on the Divine Authority of the Old and New Testament, 2 vols. 8vo.

CLASS THE THIRD.

Burnet's History of the Reformation, 3 vols. folio.
Burnet's Exposition of the Thirty-nine Articles, 8vo,
Burnet's Pastoral Care, 8vo.
Pearson on the Creed, 2 vols. 8vo.
Nicholls on the Common Prayer, 8vo.
Wheatley on the Common Prayer, 8vo.
Shepherd on the Common Prayer, 8vo.
Wilson's Parochialia, 12mo.
Wall on Infant Baptism, 2 vols. 8vo.
Secker on the Catechism, 12mo.
Secker's Charges, 8vo.
The Homilies, by Sir Adam Gordon, 8vo.
Daubeny's Guide to the Church.
Daubeny's Appendix to ditto, 2 vols.

CLASS THE FOURTH.

Cudworth's Intellectual System, 2 vols. 4to.
Hooker's Ecclesiastical Polity, 3 vols. 8vo.
Bingham's Antiquities, 2 vols. folio.
Broughton's Dictionary of all Religions, 2 vols. folio.
Shuckford's Connection, 4 vols. 8vo.
Prideaux's Connection, 4 vols. 8vo.
Echard's Ecclesiastical History, 2 vols. 8vo.
Mosheim's Ecclesiastical History, 6 vols. 8vo.

Burn's Ecclesiastical Law, 4 vols. 8vo.
Common Place Book to the Holy Bible, 4to.
Barrow's Works, 3 vols. folio.
Tillotson's Works, 3 vols. folio.
Clarke's Sermons, 8 vols. 8vo.
Sherlock's Sermons, 5 vols. 8vo.
Secker's Sermons, 9 vols. 8vo.
Scott's Christian Life, 5 vols. 8vo.
Whole Duty of Man, 12mo.
Scholar Armed, 2 vols. 8vo.
Tracts by the Society for Promoting Christian Knowledge, 12 vols. 12mo.

In addition to the preceding, may be recommended the following List of Sermons and Devotional and Practical Books.

Sermons by Bishop Pearce.
by Bishop Wilson.
by Bishop Horne.
by Bishop Porteus.
by Dr. Jortin.
by Dr. Brady.
by the late Right Rev. Bishop Seabury, of this Church.
by the late Rev. Dr. Smith, of the same.
Bishop Gibson's Tracts.
Bishop Horne's Commentary on the Psalms.
Rev. Wm. Jones's (of Nayland) Works.
Nelson's Festivals and Fasts of the Church.
Practice of True Devotion.
Christian Sacrifice.
Bishop Taylor's Rule of Holy Living and Dying.
Scougall's Life of God in the Soul of Man.
Dr. Sherlock on Death.
on Judgment.
on a Future State.
on Providence.

By Order of the House of Bishops,
WILLIAM WHITE, D. D. Presiding Bishop.

2

CONSTITUTION

AND

CANONS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF NEW-YORK.

TOGETHER WITH

AN APPENDIX,

CONTAINING

Directions for Candidates for Orders.

NEW-YORK:
PRINTED BY T. AND J. SWORDS,
No. 127 Broadway.

1828.

CONSTITUTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF NEW-YORK;

As adopted October 11, 1796; *and amended October* 17, 1827.

Art. 1. THERE shall be a Convention of the Protestant Episcopal Church in this State on the third Thursday in October in each year, in such place as shall be determined by the Bishop for the time being.

Art. 2. The Bishop shall have power to call Special Conventions when he may judge it conducive to the good of the Church, or when applied to for that purpose by the Standing Committee; and in case of a vacancy in the Episcopal Chair, the Standing Committee shall have power to call a Special Convention.

Art. 3. The Convention shall be composed of the officiating Ministers, being regularly admitted and settled in some Church within this State which is in union with this Convention; and of Lay Members, consisting of one or more Delegates from each Church, to be chosen by the Vestry or Congregation: and Clergymen employed as Missionaries under the direction of this Convention, and Clergymen engaged as Professors or Instructors of youth in any College, Academy, or general Seminary of Learning duly incorporated, may be members of the Convention.

Art. 4. Every Convention shall be opened with prayers and a sermon; and the preacher shall be nominated by the Bishop.

Art. 5. The Bishop shall preside in the Convention; but in case of a vacancy, or necessary absence, the members shall elect a President from among the Clergy.

Art. 6. A Secretary shall be chosen upon the assembling of the annual Convention, from among the members thereof, who shall remain in office until the meeting of the next Convention. His duty shall be to take minutes of their proceedings, to preserve their journals and records, to attest the public acts of the body, and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the Convention, which may be in his possession: It shall also be his duty to give due notice to each Minister and Vestry of the time and place appointed for the meeting of the succeeding Convention.

Art. 7. In all matters which shall come before the Convention, the Clergy and Laity shall deliberate in one body; and, in voting, the Clergy shall vote by individuals, and the Laity by congregations; and when more than one Church or Chapel shall be united under one Vestry, the Delegate or Delegates of such Vestry shall be entitled to a vote for each Church or Chapel; and a majority of votes of the two orders jointly shall be decisive: But if, in any case, it be required by five votes, the two orders shall vote separately in the manner aforesaid, and the concurrence of a majority of each order shall be necessary to constitute a decision. In the case of electing a Bishop, the two orders shall always vote separately, agreeably to the mode last prescribed.

Art. 8. The mode of altering this Constitution shall be as follows: A proposition for an amendment shall be introduced in writing, and considered in the Convention; and, if approved of, shall lie over to the next Convention; and, if again approved of in the next ensuing Convention, by a majority of the two orders voting thereon separately, the change shall take place, and the Constitution so altered shall be valid and obligatory.

CANONS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF NEW-YORK.

CANONS PASSED 1796.

CANON I.

Directing the Appointment of the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York.

WHEREAS by a resolve of the last General Convention, held in Philadelphia, in the month of September, 1795, the Act, entitled, *An Act for supporting Missionaries to preach the Gospel on the Frontiers of the United States*, was repealed, as inconvenient and impracticable; and the appropriation of the money collected for that purpose in the several States was remitted to the respective State Conventions, with a recommendation to prosecute that benevolent plan:

It is hereby ordained and directed that a Committee, consisting of three Clergymen and three Laymen, of which the Bishop of this Church for the time being shall be Chairman, shall be elected at each Annual Convention, and shall continue in office until their successors shall be appointed. They shall be styled *The Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York;* and shall have power to dispose of such monies as now are or hereafter shall be contributed for the purpose aforesaid, in such way as they may judge most expedient, or according to such directions as may hereafter be given them by the Convention; making a re-

port to each annual Convention of their proceedings, and of the state of the funds. And the Ministers of this Church are hereby required and enjoined, in the month of September in each year, or at such other season as may to them seem most suitable, to preach a sermon, and make a collection, in their respective congregations, for carrying this laudable plan into effect, and to transmit the sums collected to the Treasurer, who shall be appointed by the Committee.

[See Canon I. 1821.]

CANON II.

Directing a Sermon to be preached, and a Collection made for the Episcopal Fund.

[Repealed by Canon II. 1821.]

CANON III.

Respecting the Call of a Special Convention.

When a Special Convention is called, it shall be the duty of the Secretary, in issuing the notifications, to specify the business and purposes for which the Convention is assembled.

CANON IV.

Concerning Parochial Registers and Reports.

In order to give effect to the 40th Canon of the General Convention in 1808, it is hereby required that each Minister of this Church shall keep a register of all the baptisms, marriages, and funerals solemnized by him in the discharge of his Ministry; specifying the names of the parties married, the name and time of the birth of the child baptized, and the names of the parents, and the name of the person buried, and the time when each rite was performed; which register shall be transcribed, at least once in every month, in a book to be kept for that purpose, belonging to the Vestry of each Church. He shall also keep a register of the names of the communicants within his cure. And it shall be the duty of each Minister to report annually to the Bishop, at the meeting of the Convention, the amount or sum total of said registers, and also the amount of the

register of adults required to be kept by the aforesaid Canon of the General Convention, together with a written account of the state of his parish; which reports shall be by the Bishop communicated to the Convention, and read in their presence, in order to promote a general knowledge of the state of the Church; and shall afterwards be preserved by the Secretary among the records of the Convention.*

CANON V.

Requiring Ministers to explain the Liturgy of the Church.

As the edification of the people depends greatly on the orderly and devout celebration of public worship, it is hereby required and enjoined that each Minister shall, from time to time, explain to his congregation the liturgy of the Church, either in regular sermons, or by occasional addresses; laying before them the beauty, order, and fitness of its several parts, and urging them to a due observance of the rubrics.

CANON PASSED 1797.

Providing that certain Officers shall continue in Office until a new Election.

It is hereby ordained that the Standing Committee, the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, the Deputies to the General Convention, the Treasurer, and the Secretary, shall continue in office, and exercise their respective functions during the year for which they are appointed, and until a new election take place.

* The 45th Canon of the General Convention of 1808, and the 1st Canon of the Convention of New-York of 1803, direct that the Parochial Reports shall be inserted on the Journals.

CANONS PASSED 1802.

CANON I.

Of Presentments.

Every trial of a Clergyman in this Church for misbehaviour shall be on presentment made to the Bishop by the Convention, by the Vestry of the Parish to which a Clergyman belongs, or by three or more Presbyters of the Church. In every presentment the charge or charges shall be distinctly specified.

CANON II.

Of the Trial of a Clergyman.

For the trial of a Clergyman, the Bishop shall nominate eight Presbyters, out of whom the person accused may choose five; or if he neglect or refuse to do this, the Bishop shall appoint five; who shall be constituted a board for trying the accused person. The Bishop shall appoint the time and place of trial, of both which at least a month's notice shall be given to the party accused; and should he neglect or refuse to attend, the trial shall proceed. The board thus constituted, or any three of them, shall examine fully the charges alleged, and keep a minute and accurate record of the testimony of witnesses, and of every question and proceeding that comes before them. No charge shall be substantiated on a testimony of less than two witnesses. On the examination of any witness, should the accused party require it, an oath or affirmation shall be administered by a magistrate. In all questions, a majority of the whole board shall be necessary to a decision. The board having come to a decision on the charge or charges respectively, shall communicate this decision to the Bishop; and also, in case they have found the accused person guilty, the sentence which in their opinion should be pronounced. A certified copy of the record of their proceedings shall be laid before the Bishop, and his judgment in the case is to be final.

CANON III.

Of the Sentence to be pronounced on a Clergyman found guilty of Misbehaviour.

This sentence may be admonition, suspension, or degradation from the Ministry, or excommunication, and shall be pronounced by the Bishop only in convocation.

CANON IV.

Of the Presentment and Trial of a Bishop.

Presentment of the Bishop of this Church shall only be made by the Convention of this State to three or more Bishops of the Church in the United States, who shall proceed in the case as they may think proper.

CANON V.

Directing the Mode in which Alms and Contributions at the Holy Communion are to be applied.

Whereas doubts have arisen as to the mode in which alms and contributions at the administration of the Holy Communion are to be applied; it is hereby declared, that they shall be deposited with the Minister of the Parish, to be applied to such charitable and pious purposes as he may think proper. And he shall annually exhibit to the Vestry an account of the money received and expended.

CANONS PASSED 1803.

CANON I.

The Parochial Reports of the Clergy to be inserted regularly on the Journals.

It is hereby ordered, that the parochial reports which the Clergy, by the 4th Canon of the Convention of this State of 1796, are required to render annually to the Convention, shall be regularly printed with the journals, after they have undergone the inspection and approbation of the Convention.

CANON II.

The Clergy required to attend the meetings of the Convention, and Provision to be made for their Expenses.

[Repealed in part by the Canon of 1824.]

Whereas the regular attendance of the Clergy at the meetings of the Convention is of essential consequence to the interests of the Church, this duty is hereby enjoined on them. At the opening of every Convention the names of the Clergy entitled to seats in the Convention shall be called over, the absentees noted, and at the ensuing Convention they shall be called upon for the reasons of their absence. It is hereby earnestly recommended to the different Parishes to make provision for the expenses of their Clergy and Lay Delegates in attending the Convention, either by a collection for the purpose on a Sunday, or out of the funds of their Churches.

CANON PASSED 1806.

Providing for the Supply of vacant Parishes.

At every Annual Convention, the Bishop shall appoint those of the Clergy in the Diocese who can with most convenience discharge the duty, to supply such vacant parishes at such times as may be deemed convenient and proper. And it shall be the duty of the Secretary to furnish the Clergy with a record of their respective appointments. And at every Convention the Clergy so appointed shall be called on for an account of the fulfilment of the duty, and to report concerning the state of the parishes which they have visited.

CANON PASSED 1812.

Relative to Delegates to the Convention of the Church in this State.

Agreeably to the intent and meaning of the 3d article of the Constitution of the Church in this State, no

Delegate shall be entitled to a seat in the Convention, unless he is a member of the congregation, and resides within the parish, of the Church which he is appointed to represent.

CANON PASSED 1813.

For the Increase of the Missionary Fund.

[Repealed by Canon I. 1821.]

CANONS PASSED 1820.

CANON I.

Providing for Investigation in the case of public rumour of Immoral Conduct in a Clergyman.

If any Clergyman shall, by public rumour, be deemed to be guilty of immoral conduct, the Bishop may, in his discretion, appoint five persons, of whom at least three shall be Presbyters, to examine the case; and if, in their opinion, there is sufficient ground for presentment, the Presbyters shall present the Clergyman accordingly.

CANON II.

Providing for taking Testimony in certain cases of Presentment.

When any person shall be presented according to the first Canon of the year 1802, and it shall come to the knowledge of the Bishop, that any witnesses, whose evidence may be deemed material, cannot be procured upon the trial of the said presentment, the Bishop may direct any one or more of the presenting Presbyters to give notice to the person presented, that evidence in his case will be taken at a time and place to be mentioned in such notice, before any person empowered by law to administer an oath, and to be named in such notice, and residing as near the place where the witnesses resides as may be; such notice to be given at least six days previous to the said time; and if the person pre-

sented shall reside more than 40 miles distant from the residence of the witness, then at least one additional day's notice shall be given for every additional 20 miles of the said distance, or for any additional distance less than 20 miles.

And the presenting Presbyter is to attend the examination of such witness, and put such questions, touching the matter of such presentment, as he may think proper. And the person presented shall have the right to attend such examination personally, and by counsel, and to put questions in like manner, touching the said matter. And the questions, with the answers, shall be committed to writing, and, being certified by the person before whom the evidence is taken, shall be admissible evidence on the hearing of such presentment.

And if the person presented shall have any witnesses similarly situated, he shall have a right to have their examinations taken in the like manner, upon the like notice as above provided; which notice shall be given to such Presbyter as the Bishop may appoint for that purpose; and the examinations of such witnesses shall also be admissible as evidence, upon the hearing of the presentment.

In case of a presentment by the Convention, or by a Vestry, the Bishop may direct any Presbyter to attend such examination, and perform the duties above allotted to a presenting Presbyter.

CANON III.

Enforcing the Execution of Canon II.

The Bishop may, in his discretion, admonish any Presbyter whom he shall, upon examination, find to have unreasonably neglected the duties prescribed in the preceding Canon, and for whose expenses, in the execution of such duties, a sufficient provision had been previously made; and, if he deems it necessary, may report the case to the next Convention.

CANON IV.

Concerning altering or adding to the Canons of this Church.

No proposed alteration of, or addition to, the Canons, shall hereafter be considered by the Convention, unless at least one days previous notice be given in open Convention, nor until such alteration or addition shall have been referred to, and reported upon, by a committee of at least two Presbyters and two Laymen. Nor shall such alteration or addition be adopted, during the same Convention, if two thirds of the members present shall not concur therein; but, in such case, the same (unless negatived by a majority of members present) shall lie over for consideration until the next annual meeting of the Convention.

Done in Convention of the Diocese of New-York, in the City of New-York, in the month of October, A. D. 1820.

JOHN HENRY HOBART, D. D.
Bishop of the Protestant Episcopal Church in the State of New-York, President.

Attested,
BENJAMIN T. ONDERDONK, Secretary.

CANONS PASSED 1821.

CANON I.

Concerning the Missionary Fund.

Any congregation of this Diocese shall be considered as duly complying with the first Canon of 1796, although there shall not take place in the said congregation the sermon and collection prescribed by the said Canon, provided there be raised, annually, in the said congregation, a contribution to the Missionary Fund of this Diocese, by means of an association formed for that purpose by the members thereof, or of subscriptions or

donations otherwise raised among them. But it shall, nevertheless, be the duty of every Minister, to preach a sermon, and have a collection made, according to the said Canon, if the amount of contribution raised in the other modes above specified, should, in his judgment, render it proper.

The amount of all contributions by any congregation, in aid of the Missions of this Church, shall be reported to the next succeeding stated Convention, and entered on its Journal.

The Canon of 1813, entitled, "*For the Increase of the Missionary Fund*," is hereby repealed.

CANON II.

Concerning the Episcopal Fund.

There shall be, annually, in every Church and Chapel in this Diocese, a sermon preached on the rights and duties which are peculiarly Episcopal, in which the Minister shall lay before his congregation the dignity and usefulness of the office of a Bishop, and the necessity of supporting it by their voluntary contributions; which sermon shall be followed by a collection, in aid of the Episcopal Fund, raised in this Diocese, agreeably to the second Canon of 1796; the amount of which collection shall be reported to the next stated Convention of the Diocese, and entered on the Journal of the same.

The management and care of the Episcopal Fund shall be intrusted to the five Trustees appointed agreeably to a resolution of the Convention of this Diocese of 1818. All money belonging to the said Fund shall be loaned upon security of real estate, or invested in stock of the United States, or of the State of New-York, or of the City of New-York, at their discretion; and all securities and investments shall be taken or made in the names of the said Trustees, or the survivors of them, expressly in trust as part of the said Fund. A statement of the said Fund, and of the securities of the same, shall be exhibited at every stated meeting of the Convention, signed by the said Trustees, or a majority of

them. These Trustees shall hold their office during the pleasure of the Convention, which shall, from time to time, supply all vacancies.

The Fund thus raised and managed shall be permitted to accumulate, without diminution, until its annual profits become adequate to the support of a Bishop; and then, by mutual consent of the Bishop of this Diocese for the time being, and the Convention, the Bishop shall hold no parochial cure, but shall devote himself entirely to the duties which pertain to the Episcopal office.

The second Canon of 1796, entitled "*Directing a Sermon to be preached, and a Collection made for the Episcopal Fund,*" is hereby repealed.

CANON III.

Providing for a Diocesan Fund.

Whereas it is indispensable to provide a Fund for defraying the necessary expenses of the Convention, and particularly the expenses of those of the Clergy who may have to travel a considerable distance to the place of the meeting of Convention; it is hereby earnestly recommended to every congregation in this Diocese, to pay to the Secretary of the Convention thereof, on or before the day of the annual meeting of Convention, a contribution of not less than one and a half per cent. on the amount of the respective salaries of their Clergymen. One half of the amount thus contributed, if necessary, shall be appropriated, under the direction of the Convention, exclusively towards defraying the necessary expenses of Clergymen attending the Convention from a distance; and the remainder shall be appropriated to defraying the contingent expenses of the Convention. Provided, nevertheless, that no Clergyman shall be entitled to any provision for travelling expenses, whose parish shall not comply with the provisions of this Canon.

Done in Convention of the Diocese of New-York,

in Trinity Church, in the City of New-York, in the month of October, A. D. 1821.

JOHN HENRY HOBART, D. D.
Bishop of the Protestant Episcopal Church in the State of New-York, President.

Attested,
BENJAMIN T. ONDERDONK, Secretary.

CANON PASSED 1824.

Repealing a part of the second Canon of 1803.

So much of the second Canon of 1803 as requires Clergymen absent from any Convention to give the reasons of their absence, is hereby repealed.

Done in Convention of the Diocese of New-York, in Trinity Church, in the City of New-York, October, 1824.

WILLIAM HARRIS, D. D. President.

Attested,
BENJAMIN T. ONDERDONK, Secretary.

CANON PASSED 1825.

Relative to the Admission of Churches into Union with the Convention.

Whereas the due, regular, and discreet admission of Churches into union with the Convention is of importance to the peace and welfare of the Church in general; it is hereby ordained, that from and after the final adjournment of the present Convention, it shall be, and is hereby made, requisite for every body corporate applying for admission into such union, to produce to the Convention a certificate of the Bishop, or in his absence, or if the Episcopacy is vacant, of the Standing Committee, that he or they have approved of the said incorporation.

Done in Convention of the Diocese of New-York, in Trinity Church, in the City of New-York, October 19, 1825.

JOHN HENRY HOBART, D. D.
Bishop of the Diocese of New-York, President.

Attested,
BENJAMIN T. ONDERDONK, Secretary.

APPENDIX.

Directions for Candidates for Orders.

Agreeably to a resolution of the Standing Committee of the Diocese of New-York, the Secretary publishes the following Directions to be observed by those who wish to become Candidates for Holy Orders, and for those who wish to be ordained Deacons or Priests.

Directions for those wishing to become Candidates for Holy Orders.

A person wishing to become a Candidate for holy orders, must, in the first instance, give notice of his intention to the Bishop.

He is then to apply to the Standing Committee for their recommendation of him to the Bishop, to be admitted as a Candidate for orders.

To enable the Committee to act, he must lay before them,

I. Evidence of his having made his intention known to the Bishop.

II. A Certificate to the following effect:—

To the Standing Committee of the Diocese of New-York.

[*Date.*]

We, the subscribers, from a satisfactory knowledge of the character of A. B., do hereby testify our belief that he hath lived piously, soberly, and honestly, and is attached to the doctrines, discipline, and worship, of the Protestant Episcopal Church; and further, that in our opinion he possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God, and the edifying of the Church.

The above Certificate should be signed by the Minister and Vestry of the Parish where the applicant resides; or by at least four members of the Protestant Episcopal Church, at least one of whom must be a Clergyman.

The signers of the above need not have a personal acquaintance with the applicant; but may act upon such knowledge of his character, from other sources, as is satisfactory to them.

III. A satisfactory Diploma or Certificate, from the Instructors of some approved Literary Institution, or a Certificate of two Presbyters appointed by the Bishop to ex-

amine the applicant, of his possessing such academical learning as may enable him to enter advantageously on a course of Theology; or, in place of the above, a Certificate of his being a Student in the General Theological Seminary of the Protestant Episcopal Church in the United States.

Or if the person applying to be admitted a Candidate wishes the knowledge of the Latin and Greek Languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, he must, instead of the above mentioned Diploma or Certificate, lay before the Standing Committee a Testimonial, signed by at least two Presbyters of the Church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence. The Standing Committee will require that this Testimonial be founded on *personal knowledge of the party.**

The Standing Committee may then sign a Testimonial in behalf of the applicant, which he must produce to the Bishop; who may thereon admit him as a Candidate; in which station he must remain for three years, unless the Bishop, with the advice and consent of the clerical members of the Standing Committee, shall deem it expedient to ordain him, after the expiration of a shorter period, not less than one year.

Special provisions are made by the Canons for the case of persons who have officiated as ministers in other denominations of Christians.

Directions for Candidates for Holy Orders wishing to be ordained Deacons.

A Candidate for holy orders wishing to be ordained a Deacon, must lay before the Standing Committee a Testimonial to the following effect:—

To the Standing Committee of the Diocese of New-York.

[*Date.*]

We, the subscribers, from a satisfactory knowledge of the character of A. B., hereby bear testimony to his piety, good

* The Canons contain also the following essential provision, the subject of which, however, is not to be included in the Testimonials:— "With this enumeration of qualifications, it ought to be made known to the Candidate, that the Church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of Almighty God; a love of religion, and sensibility to its holy influence; an habit of devout affection; and in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested."

morals, and orderly conduct, for three years last past; and that he has not, so far as we know and believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church.

The above Certificate is to be subscribed by the Minister and Vestry of the Parish where the Candidate resides, or by the Vestry alone, if the Parish be vacant, (of which circumstance the Committee must be duly certified;) and must contain the names of a majority of all the Wardens and Vestrymen. The respective titles of the Minister, Wardens, and Vestrymen, must be attached to their signatures. If there is no Vestry where the Candidate resides, the circumstance must be certified to the Committee; and then the testimonial must be signed by at least twelve respectable persons of the Protestant Episcopal Church. And in case a Candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure Testimonials from the Minister and Parish where he resides, the said fact being ascertained by the Certificate of said Minister and Vestry, the Standing Committee may accept the signatures of at least twelve respectable members of the Protestant Episcopal Church.

The signers of this Testimonial need not be personally acquainted with the Candidate, but may act upon a satisfactory knowledge of his character from any other source.

The Candidate, however, must also lay before the Standing Committee a Certificate to the following effect:—

To the Standing Committee of the Diocese of New-York.

[*Date.*]

From a personal knowledge of A. B. for one year, last past, I [we] hereby certify to his piety, good morals, and orderly conduct, during that period; and that he has not, so far as I [we] know and believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church.*

The above Testimonial must be signed by at least one respectable Clergyman of the Protestant Episcopal Church in the United States, from a *personal* knowledge of the Candidate for at least one year. The signatures, however, of more Clergymen would be desirable.

The Standing Committee may then sign the canonical recommendation to the Bishop for orders; which the Candidate is to exhibit to the Bishop.

* The Canon "requires at least one year;" where, however, the fact will justify it, it would be proper to specify a longer term, as *two years, three years, several years*, &c. &c.

Directions for Deacons wishing to be ordered Priests.

A Deacon wishing to be ordered a Priest, must lay before the Standing Committee Testimonials to the same effect, and subscribed in the same way, as those required of him at his ordination as a Deacon. In the first Certificate, however, instead of the words "three years last past," and in the second Certificate, instead of the words "one year last past," may be inserted the words, *since his ordination as Deacon;* because his letters of Deacons' orders, which he should produce to the Committee, are to be received as evidence of his pious, moral, and orderly conduct, for three years prior to his receiving those orders; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

The Standing Committee may then give him the canonical recommendation for orders; which he is to exhibit to the Bishop.

Although the following Canon has no reference to the Standing Committee, it is thought that it may be useful to insert it here.

CANON XIII.—General Convention, 1808.

Of the Titles of those who are to be ordained.

No person shall be ordained Priest, unless he shall produce a satisfactory Certificate from some Church, Parish, or Congregation, that he is engaged with them, and that they will receive him as their Minister, and allow him a reasonable support; or unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated, or unless the Standing Committee of the Church in the State for which he is to be ordained, shall certify to the Bishop their full belief and expectation that he will be received and settled as a Pastor by some one of the vacant Churches in that State.

Every Deacon shall be subject to the regulation of the Bishop or ecclesiastical authority of the Diocese for which he is ordained, unless he receive letters dimissory therefrom to the Bishop or ecclesiastical authority of some other Diocese; and he shall officiate in such places as the Bishop or ecclesiastical authority to which he is subject may direct.

By order of the Standing Committee.

WILLIAM CREIGHTON, Secretary.

New-York, May 10, 1828.

JOURNAL

OF

THE PROCEEDINGS

OF

THE FORTY-FIFTH CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

State of New-York:

HELD IN TRINITY CHURCH, IN THE CITY OF NEW-YORK, ON
Thursday, October 7, Friday, October 8, and Saturday, October 9.

A. D. 1830.

TO WHICH IS PREFIXED

A LIST OF THE CLERGY OF THE DIOCESE OF NEW-YORK.

NEW-YORK:

PRINTED AT THE PROTESTANT EPISCOPAL PRESS.

MDCCCXXX.

LIST

OF THE

CLERGY OF THE DIOCESE OF NEW-YORK.

*The mark * designates the alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States.*

* The Rev. Hiram Adams, Missionary at Sacket's Harbour, Jefferson county, and parts adjacent.
The Rev. Norman H. Adams, Missionary at Unadilla, Otsego county, Bainbridge, Chenango county, and parts adjacent.
The Rev. Parker Adams, Missionary at New-Hartford, Oneida county, and parts adjacent.
The Rev. Edward Andrews, Missionary at New-Berlin, and Sherburne, Chenango county.
The Rev. Henry Anthon, Rector of St. Stephen's Church, New-York.
The Rev. Deodatus Babcock, Rector of Christ Church, Ballston Spa, Saratoga Co.
The Rev. Amos G. Baldwin, Missionary at Ovid, Seneca Co., and parts adjacent.
The Rev. Lewis P. Bayard, Rector of St. Clement's Church, New-York.
The Rev. Seth W. Beardsley, Missionary at Onondaga, Onondaga county, and parts adjacent.
The Rev. Alva Bennett, Missionary at Granville, Washington county, and parts adjacent.
The Rev. Moses P. Bennett, Missionary at Hunt's Hollow, Allegany county, and parts adjacent.
The Rev. William Berrian, D. D., an Assistant Minister of Trinity Church, New-York.
The Rev. Moore Bingham, Missionary at Hampton, Washington county, and parts adjacent.
The Rev. William W. Bostwick, Missionary at Bath, Steuben county, and parts adjacent.
The Rev. Thomas Breintnall, Rector of Zion Church, New-York.
The Rev. David Brown, residing in Albany.
The Rev. John Brown, Rector of St. George's Church, Newburgh, and St. Thomas' Church, New-Windsor, Orange county.
The Rev. Nathaniel F. Bruce, M. D.
The Rev. Moses Burt, Missionary at West-Charlton, Saratoga Co., and parts adjacent.
The Rev. Leverett Bush, Rector of St. Paul's Church, Oxford, Chenango Co.
The Rev. David Butler, Rector of St. Paul's Church, Troy, Rensselaer county.
The Rev. Lawson Carter, Rector of Trinity Church, New-Rochelle, and St. Paul's Church, Eastchester, Westchester county.
The Rev. John A. Clark, Assistant Minister of Christ Church, New-York.
The Rev. William A. Clark, Rector of All Saints' Church, New-York.
The Rev. Orange Clark, Missionary at Mechanicsville, Saratoga county, and parts adjacent.
The Rev. James P. F. Clarke, Rector of Christ Church, and Principal of Christ Church Academy, North-Hempstead, Queen's county.
The Rev. William Creighton, D. D., Rector of St. Mark's Church, New-York.
* The Rev. Robert B. Croes, Assistant Minister at St. Paul's Church, Troy, Rensselaer county.
* The Rev. Alexander H. Crosby, Rector of St. John's Church, Phillipsburgh, Westchester county.
The Rev. Francis H. Cuming, Rector of Christ Church, Binghamton, Broome Co.
* The Rev. John W. Curtis, Rector of Grace Church, White Plains, Westchester county.
The Rev. Edward Davis, Rector of St. Paul's Church, Charlton, Saratoga Co.
The Rev. Solomon Davis, Missionary to the Oneida Indians, Oneida Castle.
The Rev. Benjamin Dorr, Rector of Trinity Church, Utica, Oneida county.
The Rev. Palmer Dyer, Missionary at Syracuse, Onondaga county, and parts adjacent.
The Rev. Manton Eastburn, Rector of the Church of the Ascension, New-York.

The Rev. Augustus Fitch, Deacon, Minister of St. Ann's Church, New-York.
The Rev. John Murray Forbes, Deacon, Minister of Christ Church, Rye, Westchester county.
The Rev. Edward K. Fowler, Missionary at Monticello, Sullivan county, and parts adjacent.
The Rev. Samuel Fuller, Rector of Trinity Church, Rensselaerville, Albany county, and Christ Church, Greenville, Greene county.
The Rev. Ezekiel G. Gear, Missionary at West Avon, Livingston county.
The Rev. John D. Gilbert, Missionary at Big Flatts, Tioga county, and parts adjacent.
The Rev. Henry Gregory, Deacon, Missionary at Moravia, Cayuga county.
* The Rev. John M. Guion, officiating in St. Mark's Church, New-York.
The Rev. Richard D. Hall, Rector of St. George's Church, Hempstead, Queen's county.
The Rev. William Hammel, residing in New-York.
* The Rev. Robert W. Harris, Deacon, officiating in New-York.
The Rev. Seth Hart, residing in Hempstead, Queen's county.
The Rev. William H. Hart, Rector of St. Andrew's Church, Walden, Orange Co.
The Rev. Samuel Haskell, residing at New-Rochelle, Westchester county.
The Rev. Matthew H. Henderson, Deacon, officiating in St. George's Church, New-York.
The Rev. Burton H. Hickox, Missionary at Palmyra, Wayne County, and parts adjacent.
* The Rev. George L. Hinton, Rector of St. Andrew's Church, New-York.
The Rev. Algernon S. Hollister, Missionary at Skeneateles, Onondaga county, and parts adjacent.
The Rev. Reuben Hubbard, Missionary at Waterloo, Seneca county, and parts adjacent.
The Rev. David Huntington, Missionary at Perryville, Madison county.
The Rev. Nathaniel Huse, Rector of St. John's Church, Ogdensburgh, St. Lawrence county.
The Rev. Levi S. Ives, Rector of St. Luke's Church, New-York.
The Rev. Hiram Jelliff, Rector of St. James' Church, North Salem, Westchester county.
The Rev. Evan Malbone Johnson, Rector of St. John's Church, Brooklyn, King's county.
* The Rev. Samuel R. Johnson, Rector of St. James' Church, Hyde Park, Dutchess county.
The Rev. William L. Johnson, Rector of Grace Church, Jamaica, Queen's Co.
The Rev. Ravaud Kearney, Rector of St. John's Church, Canandaigua, Ontario county.
* The Rev. William L. Keese, Rector of St. Paul's Church, Albany.
The Rev. Nathan Kingsberry, Rector of St. James' Church, Goshen, Orange Co.
The Rev. William B. Lacey, D. D., Rector of St. Peter's Church, Albany.
The Rev. William H. Lewis, Rector of St. George's Church, Flushing, Queen's county.
The Rev. Thomas Lyell, D. D., Rector of Christ Church, New-York.
The Rev. Charles M'Cabe, Rector of St. James' Church, Milton, Saratoga Co.
The Rev. John M'Carty, Missionary at Oswego, Oswego Co., and parts adjacent.
The Rev. Charles P. M'Ilvaine, Rector of St. Ann's Church, Brooklyn, King's Co.
The Rev. John M'Vickar, D. D., Professor of Moral and Intellectual Philosophy, Rhetoric, Belles Lettres, and Political Economy, in Columbia College, New-York.
The Rev. Richard S. Mason, D. D., President of Geneva College.
The Rev. James Milnor, D. D., Rector of St. George's Church, New-York.
The Rev. David Moore, Rector of St. Andrew's Church, including Trinity Chapel, Staten Island.
* The Rev. Henry J. Morton, Deacon, officiating in St. Michael's, St. James', and St. Mary's Churches, New-York.
The Rev. William A. Muhlenberg, Principal of the Flushing Institute, Flushing, Queen's county.
The Rev. Rufus Murray, Missionary at Mayville, Chatauque county, and parts adjacent.
The Rev. Daniel Nash, Missionary at Otsego and adjoining counties.

The Rev. Samuel Nichols, Rector of St. Matthew's Church, Bedford, Westchester county.
The Rev. Beardsley Northrup, Missionary at Windham, Greene county.
The Rev. George H. Norton, Missionary at Richmond, Ontario county, and parts adjacent.
The Rev. Benjamin T. Onderdonk, D. D., an Assistant Minister of Trinity Church, and Professor of the Nature, Ministry, and Polity of the Church, in the General Theological Seminary of the Protestant Episcopal Church in the United States, New-York.
The Rev. Amos Pardee.
The Rev. Marcus A. Perry, Missionary at Holland Patent, Oneida county, and parts adjacent.
*The Rev. Hewlett R. Peters, Deacon, Missionary at Hobart, and Delhi, Delaware county.
The Rev. Samuel Phinney, Teacher, Newburgh, Orange county.
The Rev. William Powell, Rector of St. Peter's Church, Westchester, Westchester county.
The Rev. Joseph Prentiss, Rector of Trinity Church, Athens, and St. Luke's Church, Catskill, Greene county.
The Rev. Alexis P. Proal, Rector of St. George's Church, Schenectady, and Professor of French Literature in Union College.
* The Rev. Ephraim Punderson, Deacon, Missionary at Colesville, Broome county, and parts adjacent.
The Rev. John Reed, D. D., Rector of Christ Church, Poughkeepsie, Dutchess county.
The Rev. Thomas C. Reed, Deacon, Tutor in Union College, Schenectady.
The Rev. William Richmond, Rector of St. Michael's, St. James', and St. Mary's Churches, New-York.
The Rev. Joshua M. Rogers, Missionary at Le Roy, Genesee county, and parts adjacent.
The Rev. John C. Rudd, D. D., Rector of St. Peter's Church, and Principal of the Academy, Auburn, Cayuga county.
The Rev. Richard Salmon.
The Rev. Gilbert H. Sayres, residing in Jamaica Queen's county.
The Rev. John Frederick Schroeder, an Assistant Minister of Trinity Church, New-York.
The Rev. Charles Seabury, Missionary at Setauket and Islip, Suffolk county.
The Rev. Samuel Seabury, Professor of Languages in the Flushing Institute, Flushing, Queen's county.
The Rev. Addison Searle, Chaplain in the United States Navy, and Superintendent of the Naval Seminary, Brooklyn, King's county.
The Rev. James Selkrig, Deacon, Missionary at Manlius, Onondaga county, and parts adjacent.
*The Rev. George A. Shelton, Rector of St. James' Church, Newtown, Queen's county.
* The Rev. William Shelton, Missionary at Buffalo and Black Rock, Erie Co.
The Rev. Lucius Smith, Rector of St. James' Church, Batavia, Genesee Co.
The Rev. Orsamus H. Smith, Missionary at Paris, Oneida county.
The Rev. Cyrus Stebbins, Rector of Christ Church, Hudson, Columbia county.
The Rev. James M. Tappan, Missionary at Morristown, and Heuville, St. Lawrence county.
The Rev. William B. Thomas, Rector of Christ Church, Duanesburgh, Schenectady county.
The Rev. James Thompson, Missionary at Durham, Greene county, and parts adjacent.
The Rev. Frederick T. Tiffany, Rector of Christ Church, Cooperstown, Otsego county.
The Rev. Charles J. Todd.
The Rev. Amos C. Treadway. Rector of St. John's Church, Johnstown, Montgomery county.
The Rev. Samuel H. Turner, D. D., Professor of Biblical Learning, and the Interpretation of Scripture, in the General Theological Seminary of the Protestant Episcopal Church in the United States, New-York.
The Rev. George Upfold, M. D., Rector of St. Thomas' Church, New-York.

The Rev. Frederick Vanhorne, residing at Coldenham, Orange county.
The Rev. Antoine Verren, Rector of the French Church Du St. Esprit, New-York.
The Rev. Jonathan M. Wainwright, D. D., Rector of Grace Church, New-York.
The Rev. Thomas Warner, Chaplain, and Professor of Moral Philosophy, in the United States Military Academy, West-Point.
The Rev. William M. Weber, M. D., Missionary at Fairfield, Herkimer county.
The Rev. Eli Wheeler, Rector of Zion Church, Little Neck, Queen's county.
The Rev. Russel Wheeler, Rector of Zion Church, Butternutts, Otsego county.
The Rev. Phineas L. Whipple, Rector of Trinity Church, Lansingburgh, Rensselaer county.
* The Rev. Henry J. Whitehouse, Rector of St. Luke's Church, Rochester, Monroe county.
The Rev. Peter Williams, (a coloured man,) Rector of Philip's Church, New-York; the congregation of which is composed of coloured persons.
The Rev. Ralph Williston, Missionary at Ithaca, Tompkins county, and parts adjacent.
The Rev. Joseph B. Young.——Total 127.

LIST OF THE CLERGY WHO ATTENDED THE CONVENTION.

PRESBYTERS.

The Rev. Hiram Adams,
The Rev. Norman H. Adams,
The Rev. Parker Adams,
The Rev. Edward Andrews,
The Rev. Henry Anthon,
The Rev. Deodatus Babcock,
The Rev. Amos G. Baldwin,
The Rev. Lewis P. Bayard,
The Rev. Seth W. Beardsley,
The Rev. Moses P. Bennett,
The Rev. William Berrian, D. D.,
The Rev. Moore Bingham,
The Rev. William W. Bostwick,
The Rev. Thomas Breintnall,
The Rev. John Brown,
The Rev. Moses Burt,
The Rev. David Butler,
The Rev. Lawson Carter,
The Rev. John A. Clark,
The Rev. Orange Clark,
The Rev. William A. Clark,
The Rev. James P. F. Clarke,
The Rev. Robert B. Croes,
The Rev. Alexander H. Crosby,
The Rev. Francis H. Cuming,
The Rev. John W. Curtis,
The Rev. Edward Davis,
The Rev. Solomon Davis,
The Rev. Benjamin Dorr,
The Rev. Palmer Dyer,
The Rev. Manton Eastburn,
The Rev. Edward K. Fowler,
The Rev. Samuel Fuller,
The Rev. Ezekiel G. Gear,
The Rev. John M. Guion,
The Rev. Richard D. Hall,
The Rev. William H. Hart,
The Rev. Burton H. Hickox,
The Rev. George L. Hinton,
The Rev. Algernon S. Hollister,
The Rev. Reuben Hubbard,
The Rev. Nathaniel Huse,
The Rev. Levi S. Ives,
The Rev. Hiram Jelliff,
The Rev. Evan Malbone Johnson,
The Rev. Samuel R. Johnson,
The Rev. William L. Johnson,
The Rev. William L. Keese,
The Rev. Nathan Kingsberry,
The Rev. William B. Lacey, D. D.,
The Rev. William H. Lewis,
The Rev. Thomas Lyell, D. D.,
The Rev. Charles M'Cabe,
The Rev. John M'Carty,
The Rev. Richard S. Mason, D. D.,
The Rev. David Moore,
The Rev. William A. Muhlenberg,
The Rev. Rufus Murray,
The Rev. Samuel Nichols,
The Rev. Benjamin T. Onderdonk, D. D.,
The Rev. William Powell,
The Rev. Joseph Prentiss,
The Rev. Alexis P. Proal,
The Rev. John Reed, D. D.,
The Rev. Joshua M. Rogers,
The Rev. John C. Rudd, D. D.,
The Rev. Charles Seabury,
The Rev. Addison Searle,
The Rev. William Shelton,
The Rev. Lucius Smith,
The Rev. Orsamus H. Smith,
The Rev. Cyrus Stebbins,
The Rev. William B. Thomas,
The Rev. Frederick T. Tiffany,
The Rev. Amos C. Treadway,
The Rev. Samuel H. Turner, D. D.,
The Rev. George Upfold, M. D.,
The Rev. Antoine Verren,
The Rev. Johathan M. Wainwright, D. D.,
The Rev. William M. Weber, M. D.,
The Rev. Eli Wheeler,
The Rev. Russel Wheeler,
The Rev. Phineas L. Whipple,
The Rev. Henry J. Whitehouse,
The Rev. Ralph Williston,

DEACONS.

The Rev. Alva Bennett,
The Rev. Augustus Fitch,
The Rev. John Murray Forbes,
The Rev. Henry Gregory,
The Rev. Matthew H. Henderson,
The Rev. Henry J. Morton,
The Rev. Hewlett R. Peters,
The Rev. Ephraim Punderson,

LIST OF LAY DELEGATES WHO ATTENDED THE CONVENTION.

Albany county. Albany, St. Peter's Church, Edwin Croswell, B. P. Staats, and James Stevenson.
St. Paul's Church, S. Dewitt Bloodgood.
Cayuga county. Auburn, St. Peter's Church, George B. Throop and Hiram Bostwick.
Chatauque county. Mayville, St. Paul's Church, Jonathan Cass.
Chenango county. New-Berlin, St. Andrew's Church, Charles Knapp.
Oxford, St. Paul's Church, Gerrit H. Van Wagenen.
Sherburne, Christ Church, H. N. Fargo.
Clinton county. Plattsburgh, Trinity Church, William F. Halsey.
Columbia county. Hudson, Christ Church, Cyrus Curtis.
Delaware county. Delhi, St. John's Church, S. Sherwood.
Hobart, St. Peter's Church, Charles B. Perry.
Dutchess county. Fishkill, Trinity Church, A. Weeks and Sylvanus Pine.
Hyde Park, St. James' Church, John Johnston and Edmund H. Pendleton.
Poughkeepsie, Christ Church, Joshua Dyett and William T. Belden.
Red-Hook, St. Paul's Church, Edward P. Livingston.
Erie county. Buffalo, St. Paul's Church, Oran Follet.
Genesee county. Batavia, St. James' Church, John Foot.
Le Roy, St. Mark's Church, Jacob Le Roy.
Greene county. Athens, Trinity Church, Eli Pierce.
Catskill, St. Luke's Church, J. Van Loan.
Herkimer county. Fairfield, Trinity Church, Alexander H. Buel.
Little Falls, Immanuel Church, N. S. Benton.
Jefferson county. Brownville, St. Paul's Church, Samuel Brown and Edmund Kirby.
King's county. Brooklyn, St. Ann's Church, Fanning C. Tucker, Joshua Sands, and Matthew Clarkson.
St. John's Church, William Furman, James Whitehouse, and M. B. Morse.
Monroe county. Rochester, St. Luke's Church, H. E. Rochester.
New-York city and county. All Saints' Church, James Burgess, George Charter, Richard Hatfield, Oliver M. Lownds, and Samuel P. Brown.
Ascension Church, William Bard and John Neilson.
Christ Church, Joseph Ketchum, Edward Hitchcock, Charles Bostwick, John Lloyd, and Joseph Cooper.
Grace Church, Joshua Waddington, Joseph Bailey, Samuel W. Moore, and Edward R. Jones.
St. Andrew's Church, James Flanagan and William Hinton.
St. Ann's Church, Frederick De Peyster, junior, and C. V. S. Kane.
St. Clement's Church, Frederick Babcock, E. N. Mead, E. H. Warner, William S. Popham.
St. Esprit, Thomas R. Smith, John Fleming, and J. C. Zimmerman.
St. George's Church, James D. L. Walton, Hubert Van Wagenen, and John Stearns.
St. James' Church, James J. Jones, Isaac C. Jones, James M. Pendleton, and Alfred Wagstaff.
St. Luke's Church, Henry Ritter, Floyd Smith, Cornelius Oakley, Thomas Browning, and Joseph W. Beadell.
St. Mark's Church, Nicholas Fish, Richard I. Tucker, George Lovett, and William Neilson.
St. Mary's Church, R. L. Schieffelin, A. V. Williams, James M'Donald, and Sidney A. Holley.
St. Michael's Church, Valentine Nutter, and James F. De Peyster.
St. Stephen's Church, George Hawes, Joseph N. Lord, and Alexander Stewart.
St. Thomas' Church, Isaac Lawrence, David Hadden, John Duer, Robert Gracie, and William H. Jephson.
Trinity Church, Nehemiah Rogers, Thomas L. Ogden, William Johnson, John T. Irving, and William A. Duer.
Zion Church, Samuel Jarvis, Samuel Marvin, and George C. Morgan.
Oneida county. Utica, Trinity Church, R. Snyder and R. B. Miller.
Onondaga county. Onondaga, Zion Church, Reuben West and D. Easton.
Syracuse, St. Paul's Church, Amos D. Granger.
Ontario county. Canandaigua, St. John's Church, Chauncey Morse.
Orange county. Geneva, Trinity Church, James Rees.
Goshen, St. James' Church, Henry G. Wisner and George D. Wickham.
Newburgh, St. George's Church, Edmund Sanxay.
New Windsor, St. Thomas' Church, Charles Ludlow and Edward Bullus.
Walden, St. Andrew's Church, N. J. Roberts and P. P. Gelatian.
Oswego county. Oswego, Christ Church, Rudolph Bunner.
Otsego county. Butternuts, Zion Church, Joseph N. Geek.
Queen's county. Jamaica, Grace Church, Timothy Nestrand, John Skidmore, and John Hoogland.
Flushing, St. George's Church, Joseph Bloodgood, James Lawrence, James Morrell, and William Prince.
Hempstead, St. George's Church, J. Lefferts, Thomas Hewlett, and J. Clowes.

Little Neck, Zion Church, Thomas H. Thomas, Washington Van Zandt, James Valentine, and Roe Haveland.
Newtown, St. James' Church, Gilbert Van Mater and John Alsop.
North-Hempstead, Christ Church, John Woolley and W. Hewlett.
Rensselaer county. Lansingburgh, Trinity Church, David Smith.
Troy, St. Paul's Church, William Bradley, George Tibbitts, John D. Dickinson, Nathan Warren, and Stephen Warren.
Richmond county. Richmond, St. Andrew's Church, Joseph Bedell, James Guion, James W. Johnson, and Edward Taylor.
Saratoga county. Ballston Spa, Christ Church, Thomas Palmer.
Charlton, St. Mary's Church, Gould Rockwell.
Half-Moon, St. Luke's Church, William Tibbits, S. C. Valentine, and C. C. Vernon.
Stillwater, St. John's Church, Lynot Bloodgood and John Cross.
Waterford, Grace Church, George W. Kirtland.
Schenectady county. Duanesburgh, Christ Church, William A. S. North and J. B. Duane.
Schenectady, St. George's Church, H. R. Martin and Samuel W. Jones.
Seneca county. Waterloo, St. Paul's Church, John Watkins.
St. Lawrence county. Ogdensburgh, St. John's Church, Socrates N. Sherman.
Suffolk county. Islip, St. John's Church, Richard Woodhull.
Setauket, Caroline Church, Richard Smith.
Sullivan county. Monticello, St. John's Church, William E. Cady.
Tompkins county. Ithaca, St. John's Church, J. C. Beebee.
Washington county. Granville, Nathan Doane and Martin Lee.
Westchester county. Bedford, St. Matthew's Church, William Jay.
Eastchester, St. Paul's Church, Philemon H. Fowler and John Townsend.
Mamaroneck, St. Thomas' Church, J. R. Hadden.
New-Rochelle, Trinity Church, Newberry Davenport.
North Salem, St. James' Church, Joshua Purdy.
Rye, Christ Church, Hachaliah Brown.
Westchester, St. Peter's Church, George Lorillard, Robert Morris, and Francis Baretto.
White Plains, Grace Church, R. Jarvis and Allen M'Donald.
Yonkers, St. John's Church, Benjamin Taylor and James Valentine.

The following Clergymen, not Members of the Convention, attended its sittings.

The Rev. David Brown,
The Rev. Robert W. Harris,
The Rev. Amos Pardee,
The Rev. Samuel Haskell,
The Rev. Charles J. Todd, } of this Diocese.

The Rev. Henry S. Attwater,
The Rev. Charles W. Bradley,
The Rev. John M. Garfield,
The Rev. Reuben Sherwood,
The Rev. Ambrose Todd, } of Connecticut.

The Rev. Edmund D. Barry, D. D.,
The Rev. John Croes, jun.,
The Rev. Harry Finch,
The Rev. Matthew Matthews,
The Rev. Norman Nash,
The Rev. Birdsey G. Noble,
The Rev. John M. Ward,
The Rev. William R. Whitingham, } of New-Jersey.

The Rev. Gregory T. Bedell, D. D.,
The Rev. Jackson Kemper, D. D.,
The Rev. Bird Wilson, D. D., } of Pennsylvania.

The Rev. John Grigg, of Maryland.
The Rev. John W. Chanler, of South Carolina.
The Rev. Theodore F. Bartow, of Georgia.

The following Clergymen, members of the Convention, were not present during this session:

The Rev. William Creighton, D. D.,
The Rev. John D. Gilbert,
The Rev. Ravaud Kearney,
The Rev. Charles P. M'Ilvaine,
The Rev. John M'Vickar, D. D.,
The Rev. James Milnor, D. D.,
The Rev. Daniel Nash,
The Rev. Deardsley Northrup,
The Rev. George H. Norton,
The Rev. Marcus A. Perry,
The Rev. Thomas C. Reed,
The Rev. William Richmond,
The Rev. John Frederick Schroeder,
The Rev. Samuel Seabury,
The Rev. James Selkrig,
The Rev. George A. Shelton,
The Rev. James Thompson,
The Rev. Thomas Warner,

JOURNAL

OF THE

PROCEEDINGS OF THE CONVENTION.

NEW-YORK, THURSDAY, OCTOBER 7, 1830.

THIS being the day appointed by the Constitution of the Protestant Episcopal Church in the State of New-York, for the meeting of the Annual Convention of the said Church, several of the Clergy and Lay Delegates attended at half past ten o'clock, A. M., in Trinity Church in this city, which had been appointed by the Bishop as the place of meeting.

Morning prayer was read by the Rev. Cyrus Stebbins; the sermon preached by the Rev. Benjamin Dorr; and the Holy Communion administered by the Rev. Thomas Lyell, D. D., assisted by the Rev. John C. Rudd, D. D., the Rev. John Reed, D. D., and the Rev. Joseph Prentiss.

The Convention was then called to order by the Secretary, and the Rev. Dr. Lyell appointed Chairman pro tem.

The list of Clergy entitled to seats was then called over, agreeably to the second Canon of 1803; when the following answered to their names, and took their seats:

The Rev. Hiram Adams, the Rev. Norman H. Adams, the Rev. Parker Adams, the Rev. Edward Andrews, the Rev. Henry Anthon, the Rev. Deodatus Babcock, the Rev. Amos G. Baldwin, the Rev. Lewis P. Bayard, the Rev. Seth W. Beardsley, the Rev. Alva Bennett, the Rev. Moses P. Bennett, the Rev. William Berrian, the Rev. Moore Bingham, the Rev. William W. Bostwick, the Rev. Thomas Breintnall, the Rev. John Brown, the Rev. Moses Burt, the Rev. David Butler, the Rev. Lawson Carter, the Rev. John A. Clark, the Rev. William A. Clark, the Rev. Orange Clark, the Rev. James P. F. Clarke, the Rev. Alexander H. Crosby, the Rev. Francis H. Cuming, the Rev. John W. Curtis, the Rev. Edward Davis, the Rev. Solomon Davis, the Rev. Benjamin

Dorr, the Rev. Palmer Dyer, the Rev. Manton Eastburn, the Rev. Augustus Fitch, the Rev. John M. Forbes, the Rev. Edward K. Fowler, the Rev. Samuel Fuller, the Rev. Ezekiel G. Gear, the the Rev. Henry Gregory, the Rev. John M. Guion, the Rev. Richard D. Hall, the Rev. William H. Hart, the Rev. Matthew H. Henderson, the Rev. Burton H. Hickox, the Rev. George L. Hinton, the Rev. Reuben Hubbard, the Rev. Nathaniel Huse, the Rev. Levi S. Ives, the Rev. Hiram Jelliff, the Rev. Evan Malbone Johnson, the Rev. Samuel R. Johnson, the Rev. William L. Johnson, the Rev. William L. Keese, the Rev. Nathan Kingsberry, the Rev. William B. Lacey, D. D., the Rev. William H. Lewis, the Rev. Thomas Lyell, D. D., the Rev. Charles M'Cabe, the Rev. John M'Carty, the Rev. Richard S. Mason, D. D., the Rev. David Moore, the Rev. Henry J. Morton, the Rev. Rufus Murray, the Rev. Samuel Nichols, the Rev. Benjamin T. Onderdonk, D. D., the Rev. Hewlett R. Peters, the Rev. William Powell, the Rev. Joseph Prentiss, the Rev. Alexis P. Proal, the Rev. Ephraim Punderson, the Rev. John Reed, D. D., the Rev. Joshua M. Rogers, the Rev. John C. Rudd, D. D., the Rev. Charles Seabury, the Rev. Addison Searle, the Rev. William Shelton, the Rev. Lucius Smith, the Rev. Orsamus H. Smith, the Rev. Cyrus Stebbins, the Rev. William B. Thomas, the Rev. Frederick T. Tiffany, the Rev. Amos C. Treadway, the Rev. George Upfold, M. D., the Rev. Antoine Verren, the Rev. Jonathan M. Wainwright, D. D., the Rev. Thomas Warner, the Rev. William M. Weber, M. D., the Rev. Eli Wheeler, the Rev. Russel Wheeler, the Rev. Phineas L. Whipple, the Rev. Ralph Williston.

The following Lay Delegates presented certificates of their respective appointments, and took their seats:

St. Peter's Church, Auburn Cayuga Co., Geo. B. Throop and Hiram Bostwick; St. James' Church, North Salem, Westchester Co., Joshua Purdy; Zion Church, Onondaga, Onondaga Co., Reuben West and D. Easton; St. Thomas' Church, New Windsor, Orange Co., Charles Ludlow and Edward Bullus; Christ Church, Rye, Westchester Co., Hachaliah Brown; Grace Church, Jamaica, Queen's Co., L. I., Timothy Nostrand, John Skidmore and John Hoogland; St. Paul's Church, Syracuse, Onondaga Co., Amos P. Granger; Trinity Church, Fairfield, Herkimer Co., Alexander H. Buel; St. George's Church, Flushing, Queen's Co., L. I., Joseph Bloodgood, James Lawrence, James Morrell, Wm. Prince; St. James' Church, Hamilton Sqnare, New-York, James J. Jones, Isaac C. Jones, James M. Pendleton, and Alfred Wagstaff; St.

Paul's Church, Albany, Albany Co., S. Dewitt Bloodgood; St. John's Church, Ogdensburgh, St. Lawrence Co., Socrates N. Sherman; St. Luke's Church, Rochester, Monroe Co., Henry E. Rochester; St. George's Church, New-York, James D. L. Walton, Hubert Van Wagenen, and John Stearns; St. Ann's, Church, Brooklyn, King's Co., Fanning C. Tucker, Joshua Sands, and Matthew Clarkson; Zion Church, Butternuts, Otsego Co., Joseph N. Geek; Zion Church, New-York, Samuel Jarvis, Samuel Marvin, and George C. Morgan; St. Michael's Church, New-York, Valentine Nutter, James F. De Peyster; St. James' Church, Goshen, Orange Co., Henry G. Wisner and George D. Wickham; St. Stephen's Church, New-York, George Hawes, Joseph N. Lord, and Alexander Stewart; Christ Church, Ballston Spa, Saratoga Co., Thomas Palmer; St. John's Church, Canandaigua, Ontario Co., Chauncey Morse; St. Mark's Church, Le Roy, Genesee Co., Jacob Le Roy; Grace Church, Waterford, Saratoga Co., George W. Kirtland; Christ Church, Sherburne, Chenango Co., H. N. Fargo; St. Paul's Church, Mayville, Chatauque Co., Jonathan Cass; St. Luke's Church, New-York, Henry Ritter, Floyd Smith, Cornelius Oakley, Thomas Browning, and Joseph W. Beadell; St. James' Church, Hyde Park, Dutchess Co., John Johnston and Edmund H. Pendleton; St. John's Church, Islip, Suffolk Co., Richard Woodhull; St. Paul's Church, Waterloo, Seneca Co., John Watkins; St. Andrew's Church, New-York, James Flanagan and William Hinton; St. John's Church, Yonkers, Westchester Co., Benjamin Taylor and James Valentine; French Church, Du St. Esprit, New-York, Thomas R. Smith, John Fleming, and J. C. Zimmerman; St. Paul's Church, Buffalo, Erie Co., Oran Follet; Christ Church, Oswego, Oswego Co., Rudolph Bunner; St. James' Church, Newtown, Queen's Co., L. I., Gilbert Van Mater and John Alsop; Trinity Church, Lansingburgh, Rensselaer Co., David Smith; St. Paul's Church, Oxford, Chenango Co., Gerrit H. Van Wagenen; St. Peter's Church, Albany, Albany Co., Edwin Croswell, B. P. Staats, and James Stevenson; St. Andrew's Church, Walden, Orange Co., N. J. Bogert and P. P. Galatian; St. Mary's Church, New-York, Richard L. Schieffelin, A. V. Williams, James M'Donald, and Sidney A. Holley; Caroline Church, Setauket, Suffolk Co. Richard Smith; St. Ann's Church, New-York, Frederick De Peyster, jr., and C. V. S. Kane; St. Paul's Church, Red-Hook, Dutchess Co., Edward P. Livingston; St. Andrew's Church, New-Berlin, Chenango Co., Charles Knapp; St. Andrew's Church, Staten Island, Joseph Bedell, James Guion, James W. Johnson, and Edward Taylor; St. John's Church, Monticello, Sullivan Co., William E. Cady; St. John's Church, Brooklyn, King's Co.,

William Furman, James Whitehouse, and M. B. Morse; St. Mary's Church, West-Charlton, Saratoga Co., Gould Rockwell; Emanuel Church, Little Falls, Herkimer Co., N. S. Benton; St. James' Church, Batavia, Genesee Co., John Foot; Christ Church, Duanesburgh, Schenectady Co., William A. S. North and J. B. Duane; Christ Church, New-York, Joseph Ketchum, Edward Hitchcock, Charles Bostwick, John Lloyd, and Joseph Cooper; Ascension Church, New-York, William Bard and John Neilson; Trinity Church, New Rochelle, Westchester Co., Newberry Davenport; St. Paul's Church, Eastchester, Westchester Co., Philemon H. Fowler and John Townsend; St. Paul's Church, Troy, Rensselaer Co., Wm. Bradley, George Tibbits, John Dickinson, Nathan Warren, and Stephen Warren; St. Peter's Church, Westchester, Westchester Co., George Lorillard, Robert Morris, and Francis Baretto; St. George's Church, Schenectady, Schenectady Co., H. R. Martin and Samuel W. Jones; Grace Church, White-Plains, Westchester Co., R. Jarvis and Allen M'Donald; St. Thomas' Church, New-York, John Duer, Robert Gracie, Isaac Lawrence, David Hadden, and William H. Jephson; Grace Church, New York, Joshua Waddington, Joseph Bayley, Samuel W. Moore, and Edward R. Jones; St. John's Church, Ithaca, Tompkins Co., J. S. Beebee; Trinity Church, Granville, Washington Co., Nathan Doane and Martin Lee; Trinity Church, Fishkill, Dutchess Co., A. Weeks and Sylvanus Pine; Trinity Church, New-York, Thomas L. Ogden, William Johnson, John T. Irving, and William A. Duer; St. Mark's Church, New-York, Nicholas Fish, Richard I. Tucker, George Lovett, and William Neilson; St. Luke's Church, Half-Moon, Saratoga Co., William Tibbits, J. C. Valentine, and C. C. Vernon; St. John's Church, Stillwater, Saratoga Co., Lynot Bloodgood and John Cross; St. George's Church, Hempstead, Queen's Co., J. Lefferts, Thomas Hewlet, and J. Clowes; Christ Church, North Hempstead, Queen's Co., John Woolley; Christ Church, Hudson, Columbia Co., Cyrus Curtiss; All Saints' Church, New-York, James Burgess, George Charter, Richard Hatfield, Oliver M. Lownds, and Samuel P. Brown; St. George's Church, Newburgh, Orange Co., Edmund Sanxay; Trinity Church, Utica, Oneida Co., R. Snyder and R. B. Miller; Christ Church, Poughkeepsie, Dutchess Co., Joshua Dyett and William T. Belden.

The following officers were then appointed:

The Rev. Thomas Lyell, D. D., *President;*
The Rev. Benjamin T. Onderdonk, D. D., *Secretary;*
The Rev. Levi S. Ives, *Assistant Secretary.*

Resolved, That Clergymen of the Protestant Episcopal

Church, the Professors and Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, and Candidates for Orders in the same Church, who may be in the city of New-York during the meeting of this Convention, and are not members thereof, be admitted to its sittings.

Resolved, That a Committee, consisting of three Clergymen and three Laymen, be appointed, to prepare and report resolutions for the consideration of this Convention, in relation to the death of the Right Rev. JOHN HENRY HOBART, D. D., the late Bishop of this diocese.

The Hon. George B. Throop, Stephen Warren, Esq., William A. Duer, LL. D., the Rev. John C. Rudd, D. D., the Rev. John Reed, D. D., and the Rev. William B. Lacey, D. D., were appointed accordingly.

Resolved, That the thanks of this Convention be presented to the Rev. Benjamin Dorr, for his sermon preached this day; and that he be requested to furnish a copy for publication.

Resolved, That a Committee be appointed, to whom shall be referred the certificates of such incorporations of churches as may be approved by the Standing Committee, agreeably to the Canon of 1825.

Mr. Johnson, Mr. E. R. Jones, and Judge Irving, were appointed.

Resolved, That this Convention will, to-morrow, at 6 o'clock, P. M., proceed to the election of a Bishop of this diocese.

Resolved, That a Committee be appointed to report on the proper appropriation of moneys received into the Diocesan Fund.

The Rev. Dr. Reed, the Rev. Mr. Bayard, and Mr. H. Van Wagenen, were appointed.

Resolved, That the Convention proceed to the appointment of a Treasurer, in the place of Mr. Henry M'Farlan, deceased.

Mr. Hubert Van Wagenen was accordingly appointed.

David S. Jones, Esq., was appointed a Trustee of the Episcopal Fund, in the place of Mr. Henry M'Farlan, deceased.

The Convention adjourned until to-morrow morning, at 9 o'clock.

FRIDAY, OCTOBER 8th.

The Convention met pursuant to adjournment.

Morning Prayer was read by the Rev. Richard S. Mason, D. D.

The Rev. Leverett Bush, and the Rev. Algernon S. Hol-

lister, absent yesterday, appeared and took their seats as members of the Convention.

The following Lay Delegates, having presented testimonials of their respective appointments, appeared, and took their seats:

St. Thomas' Church, Mamaroneck, Westchester Co., J. R. Hadden; Trinity Church, Geneva, Ontario Co., James Rees; St. John's Church, Delhi, Delaware Co., S. Sherwood; Trinity Church, Athens, Greene Co., Eli Pierce; St. Luke's Church, Catskill, Greene Co., J. Van Loan; Christ Church, North Hempstead, Queen's Co., W. Hewlett; St. Peter's Church, Hobart, Delaware Co., Charles B. Perry.

The minutes of the proceedings of yesterday were read, and approved.

The Committee to whom were referred the Certificates of Incorporation of Churches, presented to the Convention the following report:

That they have examined the Certificates of Incorporation of Zion Church, parish of Little Neck, township of Flushing, Queen's county; St. Peter's Church, in the town of Westfield, county of Chatauque; St. Paul's Church, Rochester, county of Monroe; St. Luke's Church, in the town of Half-Moon, county of Saratoga; St. Clement's Church, in the city of New-York; Trinity Church, in the town of Ovid, in the county of Seneca; St. Paul's Church, in the village of Brownville, Jefferson county; Bethesda Church, in the town of Saratoga Springs; St. John's Church, in the town of Ellicottsville, county of Cattaraugus; St. James' Church, Hammond's Port, town of Urbana, county of Steuben; Trinity Church, Plattsburgh, county of Clinton; and of St. James' Church, Catlin, Tioga county; and that they are correct and regular. And they further report, that the Certificate of Incorporation of Christ Church, Guilford, Chenango county, is incorrect, inasmuch as the same has not been duly certified under the seals of the person presiding at the election of the Church Wardens and Vestrymen, and of the two persons attesting the same, nor has the Certificate been recorded.

WILLIAM JOHNSON,
JOHN T. IRVING,
EDWARD R. JONES.

October 8, 1830.

Whereupon Zion Church, Little Neck; St. Peter's Church, Westfield; St. Paul's Church, Rochester; St. Luke's Church, Half-Moon; St. Clement's Church, New-York; Trinity Church, Ovid; St. Paul's Church, Brownville; Bethesda

Church, Saratoga Springs; St. John's Church, Ellicottsville; St. James' Church, Hammond's Port; Trinity Church, Plattsburgh, and St. James' Church, Catlin, were respectively received into union with this Convention.

The Rev. Eli Wheeler, and the Rev. Lewis P. Bayard, having been respectively admitted and settled as Rectors of Zion Church, Little Neck, and St. Clements Church, New-York, took their seats in the Convention, agreeably to the third article of the Constitution.

The following Lay Delegates from churches admitted as above, presented testimonials of their respective appointments, and took their seats:

St. Clements Church, New-York, Frederick Babcock, E. N. Mead, E. H. Warner, and William S. Popham; St. Paul's Church, Brownville, Jefferson county, Samuel Brown and Edmund Kirby; Trinity Church, Plattsburgh, Erie county, William F. Halsey; Zion Church, Little Neck, Queen's county, L. I., Thomas H. Thomas, Washington Van Zandt, James Valentine, and R. Haverland.

The following resolutions were laid before the Convention:

Resolved, That in the opinion of this Convention, the Bishop of this diocese ought in future to be released from parochial duties, that he may be enabled to devote himself with an undivided attention to the discharge of his Episcopal functions.

Resolved, That a Committee of ——— be appointed, whose duty it shall be to report to this Convention the present state of the Episcopal Fund, and whether any and what means can be adopted for increasing the same without delay, to such an amount as will produce a sufficient income for the independent support of our Bishop.

The first of the above resolutions being under consideration, an amendment was proposed, so as to alter the reading of the first clause, as follows:

Resolved, That in the opinion of this Convention, the Bishop of this diocese ought, as soon as the requisite funds for his support can be secured, to be released from parochial duties, &c.

At the request of a constitutional number of members the vote on the above amendment was taken by orders, and carried by a majority of each order.

The amendment was accordingly approved.

The resolution, as amended, was then passed.

The second resolution was also carried, and the blank therein ordered to be filled with the words "three clergymen and three laymen."

John Duer, Esq., Jacob Le Roy, Esq., Stephen Warren, Esq., the Rev. John C. Rudd, D. D., the Rev. William B. Lacey, D. D., and the Rev. Jonathan M. Wainwright, D. D., were appointed.

The Committee appointed at the last Convention, with power to organize a Society, to be denominated "The Clerical Annuity Society of the Diocese of New-York," reported, that such a Society had been organized accordingly.

The Committee on the proper appropriation of moneys received into the Diocesan Fund, made the following report:

The Committee appointed on the appropriation of the moneys received into the Diocesan Fund, recommend—

That there be paid to the clergy, entitled to the benefit of the said fund, who reside more than twenty miles from this city, *four cents* for every mile of the distance from their respective parishes, and that the remainder be appropriated to the printing of the Journal, the liquidating of the debt of the Convention, and such other purposes as the Convention may direct.

L. P. BAYARD, *Chairman.*

New-York, October 8, 1830.

The Secretary laid before the Convention the following documents, received by him in his official capacity:

At a meeting of the Clergy of the Protestant Episcopal Church, residing in Baltimore, held at the Parsonage of St. Paul's Church, on the 17th September, 1830, the Rev. Dr. Wyatt was appointed Chairman, and the Rev. Dr. Henshaw, Secretary. The afflicting intelligence of the decease of the Right Rev. Bishop HOBART, of the diocese of New-York, having been communicated to the meeting by the Chairman, the following resolutions were adopted:

Resolved, That the Clergy of the Protestant Episcopal Church, residing in Baltimore, Md., have heard with the deepest sensibility, of the removal, by death, of the Right Rev. JOHN HENRY HOBART, D. D., Bishop of the diocese of New-York, from a field of usefulness irradiated by his virtues and labours; and that they esteem the event as a calamity to be deeply deplored by the Church in the United States.

Resolved, That they entertain a grateful and respectful sense of his eminent talents, his fervent piety, his devotion to the cause of the Church, and his untiring and conscientious zeal to promote her interests.

Resolved, That this body respectfully present to the family of the deceased Right Rev. Prelate, to the Vestry of Trinity Church, New-York, of which he was Rector, and to the Con-

vention of the diocese over which he presided, the assurance of their affectionate condolence; and that they humbly pray the Great Head of the Church so to overrule the mysterious and afflictive dispensation that it may "yield the peaceful fruit of righteousness to them that are exercised thereby."

Resolved, That the members of this body will wear badges of mourning, crape scarfs and bands, customary with the Clergy, for thirty days.

Resolved, That copies of these resolutions be forwarded to the eldest son, to the Vestry of Trinity Church, and to the Secretary of the Convention of the diocese of the deceased Bishop, and that they be also inserted in the public papers.

W. E. WYATT, *Chairman.*

J. P. K. HENSHAW, *Secretary.*

At a meeting of the Vestry of St. Paul's Parish, Baltimore, held in the Vestry room, Sept. 17, 1830:

Resolved, That the Vestry of St. Paul's Parish, Baltimore, deeply lament the bereavement which the Protestant Episcopal Church in the United States, and in the diocese of New-York, particularly, have sustained in the death of the Right Rev. JOHN HENRY HOBART, D. D. His ardent piety and eminent talents, his zeal in the cause of the Church, and his manly and masterly defence of her principles, his learned writings, his eloquent discourses, his consistent and unwearied devotion to the best interests of Christianity, entitle him to the gratitude and respect of the Church, in whose service he has so long and successfully laboured.

Resolved, That the Reading Desk, Pulpit, and Communion Table of St. Paul's Church be shrouded in crape during thirty days, as a manifestation of the esteem in which the parish held this distinguished and venerated Prelate.

Resolved, That the Rector be requested to forward copies of the above to the family of Bishop HOBART, to the Vestry of Trinity Church, of which he was Rector, and to the Secretary of the Convention of the diocese of the deceased Bishop.

W. E. WYATT, *Rector.*

HENRY HALL, *Register.*

Hartford, September 18, 1830.

At a Meeting of the Bishop and several of the Clergy of the Protestant Episcopal Church in the Diocese of Connecticut, held in the Library of Washington College, the Rt. Rev. Dr. Brownell took the chair, and the Rev. Professor Hum-

phreys was requested to act as Secretary, when the following resolutions were unanimously adopted:

Whereas we have heard, with the deepest sorrow, of the afflictive dispensation of Divine Providence, by which our sister diocese of New-York has been deprived of her able, fearless, and devoted Diocesan, and the Church at large of one of her most distinguished and venerated fathers; therefore,

Resolved, That we sincerely condole with our brethren, the clergy and laity of the Protestant Episcopal Church in the Diocese of New-York, with the churches with which Bishop HOBART was more immediately connected as a Rector, and particularly with his afflicted family, in the melancholy bereavement which they have been called to sustain.

And as during the vacancy of the Episcopate in Connecticut this diocese was deeply indebted to the disinterested, energetic, and successful superintendence of the excellent Prelate whom we lament, as a tribute of respect to his memory, we will wear crape on the left arm for thirty days.

And we do most devoutly pray that the Great Shepherd and Bishop of souls will mercifully visit with his grace and heavenly benediction the bereaved portion of his flock, bestowing upon them the spirit of wisdom and ghostly counsel, and directing them to a successor apt and meet duly to execute the office and work of a Bishop, to the edifying of the Church, and the glory of GOD's holy name.

Resolved, That a copy of these resolutions be transmitted to the widow of Bishop HOBART, and to the Secretary of the Convention of the Diocese of New-York, and that they be published in the Episcopal Watchman.

T. C. BROWNELL, *Chairman.*
HECTOR HUMPHREYS, *Secretary.*

At a meeting of the Bishops and Clergy of the Protestant Episcopal Church of the Diocese of Pennsylvania, residing in the city of Philadelphia, convened at the house of the Rt. Rev. Bishop White, to express their feelings in relation to the lamented death of the Rt. Rev. JOHN HENRY HOBART, D. D., late Bishop of the Diocese of New-York:

Present—The Rt. Rev. Bishops White and Onderdonk; the Rev. Drs. Hutchins, Abercrombie, Wilson, Kemper, Montgomery, and De Lancey; and the Rev. Messrs. Allen, Bedell, Boyd, Bryant, Connelly, Cooper, Douglass, Dupuy, Jaquett, Mead, Rutledge, Smith, Van Pelt, and Wiltbank.*

* The above list includes all the Clergy of the Church residing in Philadelphia, except Dr. Blackwell, confined by indisposition, and the Rev. Mr. Tyng absent from the city.

The following resolutions were unanimously adopted:

1st. *Resolved*, That we sincerely deplore the loss which, in the death of the Rt. Rev. JOHN HENRY HOBART, D. D., has been sustained by the Church in this country, and particularly by the extensive and important diocese over which he has so long and efficiently presided.

2d. *Resolved*, That his eminent and successful services to the Church; the piety, zeal, devotedness, and energy with which he discharged the duties of his responsible office; the steadfastness, intrepidity, conscientiousness, and talent, with which he vindicated whatever he believed to be essential to the integrity of primitive truth and order; and the distinguished excellence of his character as a man, entitled him to our highest respect while living, and will endear his memory now that he has been called, as we humbly trust, to his reward.

3d. *Resolved*, That while in common with the whole Church we sincerely sympathize with the clergy and with the members of his diocese under their trying and severe bereavement, and assure them of our prayers in their behalf—that GOD may lift upon them the light of his countenance, comfort them with the consolations of his HOLY SPIRIT, sanctify to them and to his Church the infliction of his righteous and merciful hand, keep them from all error, confusion, and discord, and in his own good time supply them with a shepherd worthy to succeed the illustrious deceased, and qualified to be their spiritual head and father—we perceive a special call upon us of condolence and of sympathetic interest, in the circumstance that the deceased was born and reared in this city; prepared for the duties of his ministry under the auspices of his sincerely attached friend, our own venerated Diocesan, who has known and loved him from his boyhood; and that there are many in our community connected with him by the ties of kindred and of friendship.

4th. *Resolved*, That we unfeignedly and deeply condole with his bereaved family, and pray that GOD may have them in his holy keeping; support and comfort them in this their hour of distress, and make it conducive to their spiritual and everlasting good.

5th. *Resolved*, That in testimony of our respect to the memory of the deceased, we will wear the usual badge of mourning for thirty days.

6th. *Resolved*, That in the repeated afflictions of the Church in the removal, by death, within a short time, of several of its distinguished Bishops, and of many of its valuable and devoted ministers, we recognize a cause of deep humiliation and of increased diligence and zeal in the discharge of our high duties; and devoutly pray that it may be blessed to the good

of the Church and to the greater fidelity and devotedness of those who minister in its sanctuary.

7th. *Resolved*, That copies of these resolutions, signed by the Chairman and attested by the Secretary be sent respectively to the widow of the deceased, to the Standing Committee of the Diocese of New-York, and to the Secretary of the Convention of the same.

8th. *Resolved*, That the proceedings of the meeting be published in the religious periodicals of the Church, and in the daily papers of this city. Signed at the desire of the brethren now assembled.

WM. WHITE, *Chairman.*

Attest: JACKSON KEMPER, *Secretary.*

Philadelphia, September 21, 1830.

Lowell, October 2, 1830.

To the Rev. Benjamin T. Onderdonk, Secretary of the Convention of the Diocese of New-York.

REV. AND DEAR SIR:

At the annual meeting of the Convention of the Protestant Episcopal Church of the Eastern Diocese, held in Trinity Church, Boston, Wednesday, September 29, the following preamble and resolutions, offered by the Rev. Alonzo Potter and seconded by the Rev. George W. Doane, were passed by unanimous vote of the Convention.

Whereas, by a sudden and most afflictive dispensation of Almighty GOD, the Right Rev. JOHN HENRY HOBART, Bishop of the Diocese of New York, has been removed from the scene of his earthly labours; and,

Whereas, by his death, the cause of christianity has been deprived of an able and fearless advocate—the interests of the Protestant Episcopal Church of an enlightened and zealous champion—the institutions of learning, of a liberal and unwearied patron, and our sister Diocese of New-York, of a most indefatigable, self-denying, and successful shepherd; therefore,

Resolved, That this Convention entertains a lively and grateful sense of the services which have been rendered by this distinguished individual to the cause of our common Church and Christianity.

Resolved, That they deeply sympathize with their brethren the Clergy and Laity of the Protestant Episcopal Church in the Diocese of New-York—with the churches with which Bishop HOBART was more immediately connected as Rector,

and particularly with the afflicted family in the melancholy bereavement which they have been called to sustain.

Resolved, That they earnestly pray that the Great Shepherd and Bishop of souls may in his good time direct this bereaved portion of his flock to the choice of a successor, who shall be apt and meet duly to execute the work of a Bishop to the edifying of the Church, and the glory of God's holy name.

Resolved, That a copy of these resolutions be transmitted to the widow of Bishop Hobart, and to the Secretary of the Convention of the Diocese of New-York.

In transmitting to you, reverend brother, the above resolutions, allow me to express my own deep sympathy in the afflicting bereavement to which they relate.

Very respectfully your friend and brother,
THEODORE EDSON,
Sec. of Conv. of Eastern Diocese.

The Committee appointed to prepare resolutions in relation to the decease of the late Bishop of the diocese, reported the following preamble and resolutions, which were unanimously adopted:

Whereas, Almighty God, in the dispensation of his most wise and holy providence, has seen fit to remove, by death, from the scene of his labours in the Church on earth, the Right Reverend John Henry Hobart, D. D., the Bishop of this diocese; therefore,

Resolved, That while this Convention recognize, with deep humility, the duty of unmurmuring submission to this bereaving visitation, as the act of infinite wisdom, they cannot but deplore it as a loss no less deep and afflicting in its influence upon the hearts of those who are now mourning the removal of their spiritual father, than it is extensive in its effect upon the whole Church from which has been taken a wise and faithful overseer, who, in addition to extraordinary reach and vigour of intellectual powers, possessed those noble, amiable, and engaging qualities of the heart, which made him the delight of every circle in which he moved.

Resolved, That this Convention, while bowing with resignation under this sore bereavement, regard it as their duty to record their most unequivocal demonstrations of gratitude to the great Head of the Church, for the example of that exalted and ardent piety which was exhibited through the whole life of their deceased Diocesan; for the untiring zeal and assiduity with which he prosecuted his duties as a Christian Minister and Bishop; for the extension and prosperity of the Church, which, under the divine blessing, are to be

ascribed to the timely efforts and judicious arrangements into which he entered; for the tender, persuasive, commanding, and eloquent manner in which he set forth and vindicated the momentous truths of the Christian Faith, while with equal power and efficacy he urged the importance of constancy and fidelity in all the exercises of Christian practice; for the sound and unvarying policy which he adopted and carried out in every department of duty, and which, disregarding all minor considerations, looked only to the glory of God, and the advancement of his Church; being guided by his own deep conviction of her apostolic origin, of her ability to furnish to all her members the best means of their edification in the Gospel of Christ, and of their growth in all holiness of heart and temper.

Resolved, That this Convention most respectfully and affectionately offer their condolence and sympathy to the bereaved relict and children of their departed Bishop, with the assurance of their admiration of his character as a husband and father.

Resolved, That this Convention will cherish a grateful recollection of the many expressions of veneration and affectionate regard for their lamented Diocesan, which have been given by other dioceses; and, while they derive consolation from the sympathy of their brethren abroad, they cannot but express their approbation of the demonstrations of humble and pious sorrow exhibited by numerous parishes and other bodies throughout this diocese.

Resolved, That this Convention, devoutly regarding this afflicting visitation in the light of a most impressive call upon the clergy and people of the diocese for renewed exertion in all the duties of a holy life, and as an admonition to every one to hold himself in readiness to render an account of his stewardship—would most earnestly call upon all their brethren to make it a subject of their continual prayers, that it may be so sanctified to all the members of this diocese and to the Church at large, through the mighty power of divine grace, as to produce in every one that state of holy preparation which shall result in that peace which attends the death of the righteous.

Resolved, That copies of these resolutions be sent to the family of the deceased Bishop, and to all those bodies in which notice has been taken of this most painful visitation.

The Convention adjourned until this afternoon at 4 o'clock.

4 o'clock, P. M.

The Convention met pursuant to adjournment.

The minutes of the proceedings this morning were read and approved.

The Rev. Wm. A. Muhlenberg and the Rev. Samuel H. Turner, D. D., appeared and took their seats.

William Jay presented a testimonial of his appointment as Lay-deputy from St. Matthew's Church, Bedford, Westchester county, and took his seat.

The Trustees of the Episcopal Fund presented the following report:

Report of the Trustees of the Episcopal Fund.

The Trustees of the Fund for the support of the Episcopate in the Diocese of New-York, respectfully report to the the Annual Convention of the Protestant Episcopal Church, that the Fund now amounts to the sum of forty-six thousand four hundred and seventy-four dollars and twenty-five cents, secured by mortgages on property in the city of New-York, in temporary loans, balance in the Phœnix Bank, cash in the hands of the Treasurer, and interest to this day. The bonds and mortgages and other securities the Trustees are prepared to exhibit, with the Treasurer's account current, viz:

Bonds of sundry persons, secured by Mortgages, - - - - - - - -	$37,500 00
Bond of the Corporation of Trinity Church for	5,500 00
Sundry notes, payable in December next, -	2,246 93
Balance remaining in the Phœnix Bank, -	273 51
Cash in the hands of the Treasurer, - -	163 81
Interest to the 1st day of October, 1830, -	790 00
Whole amount, - - - - - -	$46,474 25
Amount of the Fund 1st October, 1829, -	43,311 78
Making the whole increase, - - -	$3,162 47

All which is respectfully submitted.

THO. S. TOWNSEND, *Treasurer*,
WM. JOHNSON,
EDWARD R. JONES.
THOMAS SWORDS.
} *Trustees.*

New-York, October 8, 1830.

The above report was accepted.

The Parochial reports were then handed in and read, as follows:

St. Peter's Church, Albany, W. B. Lacey, D. D., Rector.

Marriages 30—Baptisms 51—Communicants 171—Funerals 14—Sunday Scholars 200.

The Vestry are erecting a commodious and substantial Rectory house, and making accommodations, on a handsome scale, for Sunday scholars, weekly lectures, a parochial school, &c.

Trinity Church, Rensselaerville, Albany county, Rev. Samuel Fuller, Rector. Marriages 5—Funerals 3—Sunday Scholars about 30—Collections for the Episcopal Fund $1, for the Missionary Fund $6 68, and for the Diocesan Fund $3.

I have performed service in Greenville, Greene county. Baptism 1—Marriage 1—Funeral 1.

St. Paul's Church, Albany, Rev. Wm. Linn Keese, Rector. On the 25th of last April, I took charge of this Parish. Our pecuniary difficulties are well known and have materially interfered with our prosperity. It is trusted, however, that we shall be able to extricate ourselves from our embarrassed situation. Our congregation is much larger than it was when I entered upon this field of labour, and still continues to increase. I deem it an act of justice to my predecessor, the Rev. Richard Bury, to state, that his indefatigable discharge of parochial duty, has secured for him the gratifying reward of most affectionate remembrance.

In the following list the official acts of my predecessor since the last Convention are included:

Baptisms (1 adult and 32 infants,) 33—Marriages 5—Funerals 9—Communicants between 20 and 30.

Christ Church, Binghampton, Rev. F. H. Cuming, Rector.

This church having been deprived of services for several months previously to the present Rector having been invited to take charge of it, had become a good deal disarranged as to its concerns, and the congregation very much reduced as to its number. The people, however, soon rallied and exerted themselves to restore the church to as good a condition as it was in times past. They have purchased a bell of nearly 900 lbs.; arranged the burying lots attached to the church, so that they may yield something towards the support of the church; revived their music and their Sunday School; formed a female benevolent society, which has already been productive of much good; and seem anxious to have things placed upon a permanent footing. This, however, it is feared, will not be the case till they devise other measures for the support of the clergyman than what they have hitherto adopted, viz: by voluntary

annual subscription. A plan has been submitted to them, by which the pews shall be made to effect this purpose. Whether this plan will be adopted, remains to be seen.

The Baptisms for the last year have been (adults 9, children 15) 24—Funerals 10—Communicants (added 21) 58.

The Rector having been absent for the last six weeks, on business of which, in part, the Convention, generally, he presumes, have knowledge, the usual collections have not been made.

St. Peter's Church, Auburn, Rev. John C. Rudd, D. D., Rector. Number of persons attending church upwards of 250—Baptisms (adult 1, infants 5) 6—Communicants (added 6, removed 1, died 1) 65—Marriages 6—Funerals (in the congregation 3, of others 8) 11—Number of Sunday Scholars, about 40.

The Sunday school has not been as flourishing as usual during the last year, owing, very much, to the want of health and the various duties of the Rector.

The usual collections have not been made, because, among other very heavy demands upon the congregation, a village ordinance for paving the street and side walk in front of the church and parsonage has imposed a very heavy tax, difficult at present to meet.

The ladies of the congregation have formed a sewing society, which meets weekly, and from which some very useful results are anticipated.

Christ Church, Hudson, Rev. Cyrus Stebbins, Rector. Baptisms (infants 18, adults 8) 26—Marriages 15—Communicants 71. Funerals (of the congregation 5, of others 10) 15.

No collections have been made—the reason, depressed state of funds.

Sunday school, doing well. Bible and Prayer Book Society in operation.

St. Paul's Church, Oxford, Chenango county, Rev. Leverett Bush, Rector. Baptisms 9—Marriages 6—Funerals 7—Communicants 50.

The Female Missionary Association, auxiliary to the Protestant Episcopal Missionary Society, has contributed eleven dollars and fifty cents. No contribution has been made to the Episcopal Fund in consequence of the depressed state of the funds of the Church.

Report from Trinity Church, Plattsburgh.

The Vestry and Wardens of this church report, that they have no Rector, but have had occasional visits from the clergy

of Vermont. Number of Baptisms by them during the last summer about 16 or 18, two of which were adults. Number of Communicants 18 or 20, 10 of which were added at the last Communion. No Sunday School of this Church at this time. A Tract and Parochial Book Society of 50 or 60 members—about $22 subscribed, 15 or $16 paid in. We have a deposit of the Episcopal Press of books and tracts, which has been extremely useful. Sold 8 or $10 worth of books. We have a neat stone Gothic church, 60 by 44, with basement, nearly enclosed; and we make this visit at this particular time to get means to complete the building, and at the request of our lamented Bishop, in whose death we unite with our Christian brethren in the heartfelt and afflicting bereavement. We lament extremely that we should be deprived of his usefulness at this particular time. But it becomes us to submit, believing that all things work together for good; and that the great Head of the Church knows what things are best for his children. We are at this critical moment, just as we are emerging into existence, deprived of his parental care and influence. We have thus far struggled along with our feeble means, which are exhausted, relying altogether on the promise made by our late Bishop, who encouraged us to proceed, and when we had exhausted our means to come to this Convention, and something should be done to aid us; *and if no other means could be devised, a subscription should be circulated, which he would head himself.* We are now under the painful necessity of throwing ourselves on the charity of our Christian friends to help us in this desirable object. Our few friends here have been extremely liberal out of the means with which God has been pleased to intrust them. We sincerely hope and trust that those of our Christian friends whom the Almighty has made stewards of this world's goods, will not forget the injunction—"while we have time let us do good to all men, and especially to the household of faith." "Charge those who are rich in this world, that they be glad to distribute, laying up for themselves a good foundation against the time to come, that they may attain eternal life."

It is our intention, so soon as the building shall be completed, to call a clergyman, and commence a Sunday school, considering this as the nursery of the Church. We desire not only your money, but your interest at the throne of Divine Grace for the speed of this good work.

Plattsburgh, Oct. 5, 1830.

St. James' Church, Hyde Park, Dutchess county, Rev. Samuel R. Johnson, Rector. Baptisms (adults 10, infants 56)

66—Marriage 1—Funerals 19—Communicants (died 1, removed 3, added 2) 48—Sunday Scholars 109—Number confirmed (August 15) 27—Collected for the Missionary Fund $31 06—Collected for the Episcopal Fund $17 12—Diocesan Fund appropriation $9 00.

Christ Church, Poughkeepsie, Rev. John Reed, D. D., Rector. Families 132—Communicants 147—Baptisms 33—Marriages 11—Sunday Scholars 100—Collection for the Missionary Fund $9 75—Collection for Episcopal Fund $6 25.

St. James' Church, Batavia, Genesee county, Rev. Lucius Smith, Rector. Baptisms (adults 5, infants 27) 32—Communicants (removed 2, added 2) 60—Marriages 3—Funerals 16.

During the present year I have officiated in Medina, Shelby, and Albion, Orleans county. Also, once at Lower Lockport, Niagara county, where the service was performed for the first time, and where there is great solicitude expressed for a clergyman of our Church, to whom a liberal compensation would be paid for his services.

St. Luke's Church, Catskill, and Trinity Church, Athens, Rev. Joseph Prentiss, Rector. Baptisms 36—Marriages 16—Communicants, about 120—Funerals 22—Missionary Collections for St. Luke's, Catskill, $16; Trinity, Athens, $5. In addition to which, a donation has been made of forty dollars to the Missionary Fund, by a female association of the parish in Catskill.

The other collections have not been made.

St. John's Church, Brooklyn, Rev. Evan M. Johnson, Rector. Baptisms 32—Marriages 16—Communicants 52.

The Sunday school has 23 teachers and 212 scholars. Confirmation was administered by the Bishop, on the Sunday before Easter, to 33 persons.

Collection for the Missionary Fund $10 92.

St. John's Church, Ogdensburgh, Rev. Charles J. Todd, late Minister. Baptisms 16—Marriages 2—Funerals 6—Communicants (added 5) 76—Sunday Scholars 95.

The above report includes the present year only up to the 13th of June.

St. John's Church, Ogdensburgh, St. Lawrence county, Rev. N. F. Huse, Rector. I have been here but three months. I can only say, that I am much pleased with the people and the place, and that the present flourishing appearance of the church is highly creditable to the Rev. Mr. Todd.

St. John's Church, Johnstown, Rev. Amos C. Treadway, Rector. Baptisms (adults 4, infants 16) 20—Confirmations 15—Marriages 2—Funerals 5—Communicants (died 2, withdrawn 1, added 18) 43—Sunday Scholars between 70 and 80. The collections are, for the Diocesan Fund $7 50; for the Missionary Fund $6 50.

St. Luke's Church, Rochester, Monroe county, Rev. Henry J. Whitehouse, Rector. He entered on the duties of his Rectorship on the first Sunday in December, 1829—consequently the present report embraces the last ten months. From the lists left by his predecessor, the congregation contained 113 families and 109 communicants. The following items will show its present state:

The number of families holding pews or seats is 125, and 15 individuals—Communicants (erased 1, removed 5, added 53) 156—Baptisms (adults 20, children 87) 107—Marriages 8—Funerals 15.

There are three Bible classes:

No. 1, for children from 7 to 12, containing 30 members. This class meets on Saturday afternoon prepared to answer such familiar questions on two chapters of the Gospels as may be put by the Rector.

No. 2, for young persons from 14 to 17. The members of this class collect the various texts referring to a subject assigned on the previous meeting, and recite "Conversations on the Bible," as a text-book.

No. 3, the adult Bible class, about 150 to 200 members, connected with the Wednesday evening lecture; answer anonymously in writing a series of questions on the Gospels in harmony, composed for their use and distributed the week previous.

The Sunday school, in two departments, contains 28 teachers and 130 scholars. The parish library has been brought into use, and contains about 130 volumes, besides the library for the use of the Sunday school. On the first Monday of every month a lecture has been delivered on Missionary subjects, with the idea of interesting the minds of the congregation in the work. As the undertaking is one somewhat extended and not very usual, the Rector begs leave to subjoin the subjects discussed and the plan of the course, as they may be found to excite an interest.

Lecture 1st. On the effect of a missionary spirit in a congregation; 2. On the objections urged against missionary exertions; 3. On the missions of the early Church; 4. On the various societies now engaged in this labour; 5. On the

state of Asia generally, and especially of Turkey in Asia, with regard to the light of the Gospel.

The plan in future will be to pass in succession through each important division or subdivision of the world, point out the nature of its superstitions, the past and present exertions for the introduction of the Gospel, until a general idea of "the present state of Christianity in all parts of the world" shall have been laid before the congregation, when it will be confined to a monthly abstract of the more recent intelligence from each quarter. Hitherto the interest excited has surpassed his expectations, and he cherishes a hope that the effect will be to promote greater personal piety, afford instructive topics of conversation, and elicit such pecuniary contributions as may be not unworthy the size and wealth of the congregation.

During the season of Lent there was morning prayer on Wednesdays and Fridays, and every day during Passion week, and lectures delivered on each occasion on the Apostles' creed. On the 29th of August, the late Right Rev. Bishop Hobart administered the rite of Confirmation to 62 persons. Three preparatory discourses were delivered on Tuesday evenings, and it is believed that all who came forward renewed their vows under very solemn impressions, and with the intention of uniting themselves to the communion at an early period.

The regular collections have been made. Missionary $52 75—Diocesan Fund $12 50—Episcopal Fund $10. And by the Female Missionary Society $70 have been raised and voted to support a missionary in the neighbouring village of Penfield.

During the year the sum of $2,000 has been raised by voluntary contributions towards liquidating a number of small arrearages against the corporation, by which means, and the practice of collections on occasions of public worship, the fiscal concerns of the church are placed on an independent footing.

A third service has been given for 10 or 12 Sunday evenings in the village of Penfield, about 8 miles from Rochester, and occasionally a week service in the town of Brighton.

The Rector, in submitting this statement, would record the expression of his humble gratitude to the great Bishop of souls, "who has hitherto helped him," and under Him to the congregation who have so faithfully, unitedly, and affectionately seconded his efforts for their everlasting welfare.

Zion Church, New-York, Rev. Thomas Breintnall, Rector. Communicants (died 11, removed 15, added 12) 236—Baptisms (infants 104, adults 14) 118—Marriages 41—Bible Class, number of attendants about 300—Sunday Scholars 375.

St. Luke's Church, New-York, Rev. L. S. Ives, Rector. Baptisms 66—Communicants (died 1, removed 14, added 43) 244—Marriages 22.

Sunday schools continue in a flourishing state—number of scholars about 200. The Female Missionary and Education Society, noticed in last report, is in successful operation. The Bible and Catechetical classes continued with undiminished interest while the church was open. In consequence of the erection of galleries in the church, it has been closed for the last two months, but will be opened on Sunday after next.

For the Missionary Fund $90. Episcopal Fund omitted in consequence of the church being closed. Diocesan Fund $22 50.

All Saints' Church, New-York, Rev. Wm. A. Clark, Rector. Baptisms 46—Communicants 110—Marriages 23—Sunday Scholars 687. Missionary Collection $10—Collection for the Episcopal Fund $7 70.

St. Thomas' Church, New-York, Rev. George Upfold, M. D., Rector. Baptisms 49—Marriages 16—Communicants about 186.

The fund of the Theological Scholarship Society of this church, now amounts to upwards of $1,500, and is gradually increasing. The Female Missionary Association, auxiliary to the New-York Protestant Episcopal Missionary Society, has contributed $278 to the funds of this society.

Grace Church, New-York, Rev. Jonathan M. Wainwright, D. D., Rector. During the past year there have been Baptisms 28—Marriages 11. The number of Communicants the same as last year, 195.

A room for the Sunday school has recently been fitted up by the Vestry; and although a very large accession to its numbers cannot be anticipated in a part of the city so well provided with establishments of this kind, yet the school itself can now be much improved as respects its discipline and instruction.

St. Clement's Church, New-York, Rev. L. P. Bayard, Rector.

This church was organized in July last, since which time divine service has been regularly performed on Sunday, in the Long Room in the rear of the Military Hall, in Barrow-street. A new edifice to be built with marble, in the Gothic style of architecture, and situated in Amity-street, (to be enclosed by the 1st of December and completed by the 1st of May,) is considerably advanced, the corner stone of which is the last laid

by our lamented Bishop, who, with a view to encourage this undertaking, by his own kind proposal preached to this infant congregation the last sermon delivered by him in this city.

The first services performed were attended by about 30 persons, there are now about 180 regular attendants. The holy Communion has been twice administered, when 36 received that sacred ordinance; and Baptism has been administered to 1 infant. A Sunday school has been commenced, and the names of 20 scholars appear upon the register. A Bible class has also been organized.

St. Andrew's Church, New-York, Rev. Geo. L. Hinton, Rector.

The establishment of the church in this part of our metropolis, has succeeded far beyond the expectations of its most sanguine friends. On the seventh of June last, the church was consecrated by our much beloved, but now, alas! departed Bishop, being one of his latest public acts in this city. Since that time the congregation has been gradually increasing, and we can now look forward with humble confidence to the prosperity of our Zion. The heavy debt which this church has incurred in building, has deterred us from making the usual collections.

Communicants 20—Marriages 5—Baptisms 8—Funerals 11.

Christ Church, New-York, Rev. Thos. Lyell, D. D., Rector.

The Sacrament of Baptism has been administered to 43—Marriages 36—the present number of Communicants is about 300. We are happy to state, that, through the divine blessing, there has been, during the past year, a gradual and steady increase of seriousness and religious sensibility in this parish, and a willingness to engage in every benevolent undertaking having for its object either the glory of God, the salvation of men, or the prosperity of the Church.

A society has been formed to aid in educating pious young men for the ministry. Two hundred dollars have been already paid into "*The Theological Education Fund*," and two beneficiaries nominated; and it is confidently expected that not less than $400 will be raised the present year for this object.

Our Missionary societies have greatly revived, and there has been awakened increased zeal to serve the Church, and promote the interests of religion through this channel.

The Bible class continues to flourish, and, we rejoice to add, continues to be the birth-place and nursery of that deep and heart-felt piety which we are all labouring to promote.

The Sunday schools in connexion with this parish are also in a prosperous state.

In reviewing the mercies of the past year, while we regret that we have accomplished so little for the spiritual interests of our Zion, we feel that we have great reason to lift up our hearts in devout and grateful adoration to our heavenly Father, who has not altogether withheld the dew of his blessing from this portion of his vineyard.

St. Mark's Church, New-York. Rev. Wm. Creighton, D. D., Rector. Baptisms (adults 2, infants 19) 21—Marriages 10—Funerals 128, mostly from other parishes—Communicants about 100—Sunday Scholars 108.

The collections for the Episcopal, Missionary, and Diocesan Funds have all been made.

French Church du St. Esprit, New-York, the Rev. Antoine Verren, Rector. Baptisms 13—Marriages 8—Funerals 3—Communicants about 35.

Church of the Ascension, New-York, Rev. M. Eastburn, Rector. Baptisms 24—Marriages 6—Deaths 5—Communicants 120.

St. Stephen's Church, New-York, the Rev. Henry Anthon, Rector. Baptisms (infants 51, adults 4) 55—Funerals 60—Marriages 13—Communicants 250—Sunday Scholars 150.

Since my last report the Sunday school has been re-organised in accordance with the requisitions of the Church, and the character which she affixes to this kind of instruction.

The Rector being recognized as the head, and the congregation taking a proper interest in the good work, the school, it is believed, is becoming more and more effective.

A catechetical examination of the school was held in the church before a large congregation, previous to the festival of Christmas, on which occasion $45 were contributed for a Library.

A Bible class of upwards of 100 members has assembled for instruction on Wednesday evenings, and it is a gratifying circumstance to find that the exercises have possessed sufficient interest to secure the attendance of the congregation generally.

Collections—Episcopal Fund $37; Missionary Fund $120 37; Diocesan Fund $30; General Theological Seminary $26 16.

It is due to this parish, also, to mention that it has, within the past year, contributed $100 to the Orphan Asylum of this city, and $65 to the American Colonization Society, of which

sum $30 were from the ladies of the congregation, to constitute the Rector a life member.

Trinity Church, including St. Paul's and St. John's chapels, the death of whose Rector, the Right Rev. JOHN HENRY HOBART, D. D., the parish over which he so long presided, in common with the diocese and the Church at large, has been called on most deeply to deplore. Baptisms (adults 7, infants 163) 170—Communicants 750—Marriages 46—Burials 522. The canonical collections have all been made, but the amount not ascertained.

St. Philip's Church, New-York, Rev. Peter Williams, Rector. Baptisms (adults 9, infants 47) 56—Marriages 32—Present number of Communicants about 160.

St. Mary's, St. Michael's, and St. James' Churches, New-York.

St. Mary's, Rev. William Richmond, Rector. Communicants 10—Sunday Scholars 80.

St. Michael's and St. James'. Marriage 1—Burials 9—Communicants during the summer 60—Sunday Scholars 50—Collections have been made for the Prot. Episc. Theological Seminary, at St. Michael's, $7 41—P. E, Missionary Society, at St. Michael's, $7 57—at St. James', $4 67—Bishop's Fund, at St. Michael's, $7 50—at St. James', $5 06.

Zion Church, Butternuts, Rev. Russell Wheeler, Rector. Baptisms (adults 2, infants 12) 14—Communicants about 120.

St. George's Church, Newburgh, and St. Thomas' Church, New Windsor, Orange county, the Rev. John Brown, Rector. Baptisms 18—Marriages 10—Funerals 27—Communicants (died 4, removed 6, added 12) 85. Collected for the Episcopal Fund $19—Missionary Fund, by a female association, $40—Diocesan Fund $9.

St. Stephen's Church, New Hartford, Oneida county, Rev. Parker Adams, Rector. Communicants (added 3, removed 2, died 1) 23—Marriages 3—Interments 9—Baptisms 5. Sunday School Teachers 4—Scholars 18, regular attendants.

Collections have been made for the Church funds: Episcopal $5—Diocesan $7 50—Missionary $18 50. The last by the Female Missionary Society of New Hartford.

St. Paul's Church, Paris, Rev. Orsamus H. Smith, Rector. Baptisms (adults 2, infants 5) 7—Marriages 6—Funerals 5—Communicants (added 4, died 2) 64.

The contribution to the Bishop's Fund was not made in consequence of extra expense incurred by the purchase of an organ.

St. Paul's Church, Syracuse, the Rev. Palmer Dyer, Minister.

In April last, having received an invitation from St. Paul's Church, Syracuse, I resigned my situation as editor of the Episcopal Watchman, in the city of Hartford, Conn., and removed to this village.

A very neat and well-constructed house of public worship for the Episcopalians was consecrated here in September, 1827; but the effort to sustain the ministrations of our Church failed in the autumn of the following year. Since that period the parish has been destitute of a clergyman, and during most of the time the church has been shut; so that the people were dispersed among the other congregations of the village, until the re-opening of the church in April last.

The congregation is very respectable, and is increasing with the population of the village, by accessions from various parts of the country. The number of our communicants, however, is small, in consequence of the former destitution of clerical services. A parish library has been established. A Sunday school, auxiliary to our General Sunday School Union, has been organized, and has already become large and flourishing. It constitutes one of the principal grounds of our hope for the future prosperity of the parish. The ladies have contributed liberally for its support. The gentlemen have, by subscription, very promptly raised money enough to purchase a small but excellent organ, which was erected in the church three or four weeks since.

In short, our prospects are brighter and more cheering than had been anticipated; and we trust that "the time, yea, the set time has come," when the LORD will arise and have mercy upon this portion of his Zion, and let his glory rest upon it for His name's sake.

Baptisms (infants) 2—Marriages 2—Burials 9—Families 60—Communicants (added 7) 28—Members of the Sunday School 137.

Trinity Church, Utica, Oneida county, Rev. B. Dorr, Rector. Baptisms 36—Marriages 8—Funerals 23—Communicants (died 3, removed 12, added 20) present number 129—Sunday School Teachers 24—Sunday Scholars (girls 82, boys 63) 145.

Episcopal Fund $8 35—Diocesan Fund $12—Missionary Fund, by an association $65 50.

St. Andrew's Church, Walden, Orange county, the Rev. Wm. H. Hart, Rector.

The Rector removed to this parish in the month of May last, since which time there have been, Baptisms (adults 1) 6—Marriage 1—Funeral 1—Communicants 26.

A Sunday school has been organized in this church in connexion with the Protestant Episcopal Sunday School Union, consisting of 125 scholars, and which promises to be productive of much good. A handsome parsonage house has been completed, and is now occupied by the Rector. The present circumstances of this congregation have rendered inexpedient the usual collections.

Trinity Church, Geneva, Ontario county. Baptisms 14—Marriages 9—Funerals 8. The number of Communicants has not been perfectly ascertained, but is much the same as in the former report.

Attached to this parish is a Sunday school of more than 100 scholars, from 60 to 80 of whom are regular attendants. There is also a Female Missionary Working Society, and a Male Missionary Society.

Collections have been made for the Episcopal Fund and the Theological Seminary, and the regular contribution to the Diocesan Fund has been forwarded.

St. George's Church, Flushing, Rev. William H. Lewis, Rector. Baptisms 15—Marriages 7—Funerals 10—Communicants (added 15—removed 12) 80. All the contributions have been made.

St. George's Church, Hempstead, Queen's county, Long Island, the Rev. Richard D. Hall, Rector. Number of Families about 100—Baptisms 12—Communicants (deceased 7, withdrawn 2, suspended 1, removed 1, added 7) 108—Catechumens about 40—Marriages 20—Burials (10 not of the congregation) 19.

The Rector further states, that he employs, frequently, the afternoons of the Lord's day in catechetical instruction to the young; that regular services are performed every second Lord's day afternoon, alternately, at Far-Rockaway, and the Court-House; and on Thursday evenings in the church, in the village of Hempstead; besides occasional sermons and lectures at funerals in various parts of the parish. As relates to the state of religion in the parish, the Rector has nothing special to report. He is labouring in

faith and hope, and humbly looking forward to the time when a greater attention to eternal things shall be apparent among professors, and when the preached word and ordinances of CHRIST shall be blessed to the greater increase of vital piety. And may the Great Head of the Church mercifully hasten it in his own good time!

The three annual collections have been made, and the result is $20. The collection for the Episcopal Fund would have been larger, but unfavourable weather prevented the attendance of the usual number of persons at church. It should also be stated, that, within the period of 18 months, there has been raised and disbursed, in this congregation, for various pious purposes, about the sum of $300, independent of the Rector's support.

In common with the whole diocese and the Protestant Episcopal Church at large, this congregation sincerely sympathizes on the occasion of the demise of Bishop HOBART; and this sympathy is the deeper, when it is recollected by many of the surviving members, that he was, in the early part of his life, their Pastor, and entered upon the Rectorship of St. George's on Whitsunday, June 1, 1800; and on the event of his call to Trinity Church, New-York, the succeeding December, the following minute was made in the Vestry Register at that time: "With great sensibility of mind, and the fullest conviction how highly he was respected by the congregation, the Vestry could not but lament the circumstances which made it unreasonable for them to urge his continuance at Hempstead; and, while they expressed to Mr. HOBART their full approbation of his conduct as their Minister, they congratulated him on his call to Trinity Church, and on the prospect of his future usefulness at New-York, and assured him, their affectionate and best wishes would ever attend him and his family."

A visit from the Bishop was expected some time in the course of this autumn: but divine wisdom has ordered otherwise. May we all bow to His decrees who does nothing in vain; and may we also hearken to the voice of our departed father in GOD, which seems to say, from beneath yonder chancel, and the vacant Episcopal chair—"Be ye ready also, for, in such an hour as ye think not, the Son of man cometh."

Grace Church, Jamaica, Queens' county, the Rev. William L. Johnson, Rector. The present Rector took charge of the parish on the 1st of April last; since which time he has baptized 6 infants. The whole number of Baptisms since the last Convention is 17—Marriages 5—Funerals 3—Communicants (added 2) about 60. The Bible and Catechetical classes

are well attended. There is a library for the use of the congregation, of nearly 200 volumes.

Zion Church, Little Neck, Long Island, Rev. Eli Wheeler, Rector. The corner-stone of Zion Church was laid on the the 26th of August, 1829, and consecrated to the service of Almighty God, by the Right Rev. Bishop Hobart, on the 30th of July last. This very neat and commodious edifice has been built and furnished with a bell and organ at the sole expense of Wynant Van Zandt, Esq., of Little Neck. With a liberality unprecedented, I believe, in the United States, he has presented the church, together with an ample yard surrounding it, to the Wardens and Vestrymen, in trust, for the use and benefit of the congregation.

I commenced my ministerial duties in this parish on the 1st of August last—the Sunday after the consecration. Baptisms (adult 1, children 2) 3—Funerals (in the parish 3, elsewhere 2) 5—Marriage 1. I have administered the Lord's Supper but once, when 20 partook of that holy ordinance; but as yet it is impossible to state the number of communicants or of families belonging to this church. A Sunday school, conducted on the principles of the General Union, is in operation. No collections have been made.

Christ Church, North Hempstead, Rev. James P. F. Clarke, Rector. Communicants (died 2—removed 1—added 4) 50—Baptisms (adults 2, infants 10) 12—Marriages 7—Funerals 12—Contributions to the Missionary Fund $9 00—Episcopal Fund $6 00—Diocesan Fund $3 00.

Trinity Church, Lansingburgh, Rev. P. L. Whipple, Rector. Communicants (added 3—died 1) 37—Baptisms (infants) 11—Funerals 5—Marriages 1—Sunday Scholars 42—Bible Class about 30—Collections for the Missionary Fund $10 00—Episcopal Fund $5 00—Diocesan Fund $9 00.

St. Andrew's Church, Staten Island, Rev. David Moore, Rector. Families 400—Baptisms 36—Marriages 12—Funerals 18—Communicants 300. On Sunday last notice was duly given for a collection to be made on the approaching Sunday, for the Missionary cause. Immediately after which, the contributions for the Episcopal and Missionary Funds shall be paid over to the Treasurer of this Convention.

St. Paul's Church, Troy, Rev. David Butler, Rector. Baptisms (children 53, adults 3) 56—Marriages 22—Burials 28—Communicants about 220—Contributions to the Episcopal

Fund $50 88—Contribution by the Female Missionary Society to the Diocesan Missionary Fund $342 91—Contribution to the Diocesan Fund $24. Sunday School in connection with the General Protestant Episcopal Sunday School Union—Pupils (females 169, males 107) 276—Teachers (female 23, males 9) 32 A Bible Class belonging to the congregation, and conducted by the Rev. Mr. Croes, contains (adults 35, juniors 50) 85.

Christ Church, Ballston Spa, Rev. Deodatus Babcock, Rector. Baptisms (adults 4, infants 10) 14—Marriages 3—Funerals 4—Communicants 65—Sunday Scholars 60. A collection has been made for the Missionary Fund.

Christ Church, Duanesburgh, Rev. William B. Thomas, Rector. Baptisms (adult 1) 3—Communicants 24—Marriage 1—Collection for Missionary Fund $8 25—Diocesan Fund $7 50—Persons confirmed (August 17th, 1830,) 10—Sunday Scholars 75.

St. Paul's Church, Charlton, Rev. E. Davis, Rector. Marriages 2—Deaths 2—Baptisms 3. The Rector of this church has preached half the time, the last eight months, at the village of Saratoga, where a new congregation has been organized.

St. James' Church, Milton, Saratoga county, Rev. Charles M'Cabe, Rector. Baptisms 4—Funerals 5—Communicants 25.

St. George's Church, Schenectady, Rev. Alexis P. Proal, Rector. Baptisms 22—Marriages 11—Funerals 9—Communicants (removed 5, died 1, added 11) 50.

Collections: Episcopal Fund $9 42—Missionary Fund $11 26—Diocesan $9.

St. Matthew's Church, Bedford, Rev. Samuel Nichols, Rector. Communicants 45—Baptisms 6—Sunday Scholars 70—Collection for Missionary Fund $3 37—Diocesan Fund $1 23. Collection for the Episcopal Fund omitted by reason of the frequency of other collections.

Christ Church, Hampton, Rev. Moore Bingham, Minister. Baptisms (infants) 6—Funerals 6—Marriages 2—Removal 1—Communicants (added 2) 37.

The improvements made in the condition of this parish the year past are very gratifying, and though they seem to be such chiefly as regard its temporalities, yet the humble hope is entertained that it is not in these things only.

The Associations are—1st, a Domestic and Foreign Missionary Society; 2dly, a Bible, Common Prayer, and Tract Society; 3dly, a Sunday School Society, all auxiliary to the general institutions of the Church. It should be understood, however, that the two latter have been organized with more immediate reference to the supply of our own wants.

Two of the annual contributions have been omitted, by reason of heavy expenses incurred in the purchase of a parsonage house, and a lot of ground, containing twelve acres.

Trinity Church, New-Rochelle, Rev. Lawson Carter, Rector. Baptisms (children) 7—Marriages 8—Funerals 6—Communicants (died 1, removed 2, added 4) 35. Sunday Scholars 80.

Collections: Episcopal $6 25—Missionary $16—by the Female Missionary Association $60—Diocesan $3.

St. Paul's Church, Eastchester, Rev. Lawson Carter, Rector. Baptisms (adult 5, children 8) 13—Marriages 2—Funerals 11—Communicants 25.

Collections: Episcopal $1 50—Missionary $3 75—Diocesan $1 50.

St. James' Church, North Salem, Rev. Hiram Jelliff, Rector. Baptisms (adults 1, infants 5) 6—Marriages 2—Funerals 5—Communicants (added 5, removed 1) 21.

Collections as follow: For the Missionary Fund $1 62—Episcopal $1 12. The Diocesan collection, in consequence of recent expenses upon the church, was thought proper to be omitted.

Since the 1st of April last, a morning service has been given once in two weeks, at Somers, an adjacent town, by the request of a few individuals. The remainder of my time has been given at Salem, with the exception of one Sunday, on which I was requested, by a few anxious individuals, to visit Paterson, in the county of Putnam, and officiate there, which I accordingly did, and was highly gratified.

There are a few respectable members of the Church remaining in the town of Paterson, who are extremely anxious for the services of the Church, but their limited means must of course prevent, unless some other way be provided.

St. Peter's Church, Westchester, Rev. William Powell, Rector. Baptisms 6—Marriages 6—Funerals 10. The number of Communicants cannot be accurately stated, because several of them connected with families which reside in the parish during the summer months, necessarily return to town early in the fall.

Collected for the Missionary Fund $27—Episcopal Fund $17.

The church has undergone thorough repairs at a very considerable expense, and this has been cheerfully defrayed by its members, during the last summer.

The donations of individuals have been very liberal; and I feel myself bound gratefully to acknowlege the kindness and munificence of my parishioners on several occasions. The pews that were to be rented are now all taken, and the condition of the church is truly flourishing.

Grace Church, White-Plains, Westchester county, Rev. J. W. Curtis, Rector. The present Rector was called to the charge of this Church in January, 1829. Baptisms 15—Marriages 4—Funerals 7—Communicants 32—Sunday Schools 2—Teachers 7—Missionary Fund Collection $11 62—Episcopal Fund $3 75—Diocesan Fund $2 00.

St. John's Church, Yonkers, Westchester county, Rev. Alexander H. Crosby, Minister. Baptisms 14—Communicants (added 10) 52—Marriages 8—Funerals 12—Sunday Scholars 50—Teachers 8—Collections for Missionary Fund $7 25—for Episcopal Fund $7 81. During three or four of the last winter months, a Bible class was conducted in this parish which was very well attended. During the summer past a Female Missionary Society has been commenced and continued with much zeal and success, which, we have reason to hope, will be very beneficial to the church.

*St. John's Church, Canandaigua, Rev. Ravaud Kearney, Rector. Baptisms (adults 6, children 15,) 21—Communicants (added 12) 63—Marriages 4—Funerals (in the congregation 2, of others 10) 12—Sunday Scholars (who regularly attend) 70. (In the last report from this parish, which was in 1828, the number of communicants is stated to be 130. This, however, must be a typographical error. At the period of the present incumbent's removal to Canandaigua, in January last, the communicants did not equal half of that number.)

On the 14th of September, but two days after the death of the late Bishop Hobart, and at a meeting of the Vestry of this parish, convened on occasion of that generally and deeply deplored event, in addition to other resolves, the following was unanimously passed: "That, whereas St. John's Church,

* This report appears thus out of its place in the Journal, owing to its not having been received by the Secretary until after the portion in which it would otherwise have been inserted, had been printed.

in Canandaigua, is indebted, under Providence, for its original establishment, to the assiduity and zeal of the late Bishop HOBART, and for its continuance and preservation through great difficulties and impediments, to his paternal care and affection constantly and steadily exerted for more than fifteen years, it is proper that those who represent it should evince their gratitude for his services, and their estimation of his virtues and usefulness, by such means as their situation permits; therefore, this Vestry direct that the church be immediately put into mourning, and that, as soon as may be, a tablet be erected therein, in memory of the lamented Bishop."

ABSTRACT OF THE PAROCHIAL REPORTS.

	Bapt'ms	Communicants. Remov'd	Add'd	Total	Marriages	Burials	Sunday Schol's	Collections. Episc'l	Miss'ry	Do. by Assoc	Diocesan	Deficiences in collections
Albany, St. Peter's Ch., Rev. William B. Lacey, D. D.	51			171	30	14	200		25 34	*60 00	18 50	E.
St. Paul's Ch., Rev. William L. Keese,	33			25	5	9						E.M.D.
Auburn, St. Peter's Ch., Rev. John C. Rudd, D. D.,	6	2	6	65	6	7	40					E.M.D.
Ballston Spa., Christ Ch., Rev. Deodatus Babcock,	14			65	3	4	60			9 00		E.D.
Batavia, St. James' Ch., Rev. Lucius Smith,	32	2	2	60	3	16					7 00	E.M.
Bedford, St. Matthew's Ch., Rev. Samuel Nichols,	6			45			70			3 73	1 23	E.
Binghampton, Christ Ch., Rev. F. H. Cuming,	23		21	58		10						E.M.D.
Brooklyn, St. John's Ch., Rev. E. M. Johnson,	32			52	16		212		12 00			E.D.
Butternutts, Zion Ch., Rev. Russel Wheeler,	14			120							6 00	E.M.
Canandaigua, St. John's Ch., Rev. Ravaud Kearney,	21		12	63	4	12	70					E.M.D.
Catskill, St. Luke's Ch.; Athens, Trinity Ch., Rev. Joseph Prentiss,	36			120	16				21 00	*40 00		E.D.
Charlton, St. Paul's Ch., Rev. Edward Davis,	3				2	2						E.M.D.
Duanesburgh, Christ Ch., Rev. William B. Thomas,	4			24	1		75		8 25		7 50	E.
Eastchester, St. Paul's Ch.,	13			25	2	7		1 50	3 75		1 50	
Flushing, St. George's Ch., Rev. William H. Lewis,	15	12	15	80	7	10		2 00	2 00		2 00	
Geneva, Trinity Ch.,	14				9	8	100				15 00	M.
Hampton, Christ Ch., Rev. Moore Bingham,	6	1	2	37	2						3 75	E.M.
Hempstead, St. George's Ch., Rev. Richard D. Hall,	12	11	7	138	20	19	40	5 60	10 00		4 40	
Hudson, Christ Ch., Rev. Cyrus Stebbins,	26			71								E.M.D
Hyde Park, St. James' Ch., Rev. Samuel R. Johnson,	66	4	2	48			109	17 12	31 06		9 00	
Jamaica, Grace Ch., Rev. William L. Johnson,	17		2	60	5							E.M.D.
Johnstown, St. John's Ch., Rev. A. C. Treadway,	20	3	18	43	2	5	75		6 50		7 50	E.
Lansingburgh, Trinity Ch., Rev. Phineas L. Whipple,	11	1	3	37	1	5	42	5 00		*10 00	9 00	
Little Neck, L. I., Zion Ch., Rev. Eli Wheeler,	3			20	1	5						E.M.D.
Milton, St. John's Ch., Rev. Charles M'Cabe,	4			25		5					1 00	E.M.
New-York, Ch. of the Ascension, Rev. Manton Eastburn,	24			120	6	5			150 94			E.D.
All Saints' Ch., Rev. William A. Clark,	46			110	23		687					E.M.D.
St. Andrew's Ch., Rev. George L. Hinton,	8			20	5	11						E.M.D.
Christ Ch., Rev. Thomas Lyell, D. D.,	43			300	36					*245 30†	20 00	E.
St. Clement's Ch., Rev. Lewis P. Bayard,	1			36			20					E.M.D.
Du St. Esprit, Rev. Antoine Verren,	13			35	8	3					22 50	E.M.

St. George's Ch., Rev. [illegible]				[illegible]									
Grace Ch., Rev. Jona. M. Wainwright, D. D.,	28			150	11				137 59	*100 00	37 50	E.	
St. James' and St. Michael's, Rev. William Richmond,				60	1		50	12 56	12 24			D.	
St. Luke's Ch., Rev. Levi S. Ives,	66	15	43	244	22		300			*90 00	22 50	E.	
St. Mark's Ch., Rev. William Creighton, D. D.,	21			100	10	128	108	30 00			22 50	M.	
St. Mary's Ch., Rev. William Richmond,				10			80						E.M.D.
St. Philip's Ch., Rev. Peter Williams, (col'd,)	56			160	32								E.M.D.
St. Stephen's Ch., Rev. Henry Anthon,	55			250	13	60	150	37 00		*120 37	30 00		
St. Thomas' Ch., Rev. George Upfold, M. D.,	49			180	16				75 99	*251 00	22 50	E.	
Trinity Church,											180 00		
St. Paul's Chapel,	170			750	46	522			199 02	*70 50			
St. John's Chapel,										*692 25			
Zion Ch., Rev. Thomas Breintnall,		26	12	236	41		375						E.M.D.
New-Rochelle, Trinity Ch., Rev. Lawson Carter,	7	3	4	37	8	6	80	6 25	16 00	*60 00	3 00		
Newburgh, St. George's Ch.; New-Windham, St. Thomas' Ch.; Rev. John Brown,	18	10	12	85	10	27		19 00		*40 00	9 00		
North Salem, St. James' Ch., Hiram Jelliff,	6	1	5	21	2	5		1 12	1 66			D.	
North Hempstead, Christ Ch., Rev. James P. F. Clarke,	12	3	4	50	7	12		6 00	9 00		3 00		
New-Hartford, St. Stephen's Ch., Rev. Parker Adams,	5	3	3				18	5 00		*18 50	7 50		
Ogdensburgh, St. John's Ch., Rev. Nathaniel Huse,	16		5	76	2	6	95			*27 16	10 00	E.	
Oxford, St. Paul's Ch., Rev. Leverett Bush,	9			50	6	7				*22 06	6 00	E.	
Paris, St. Paul's Ch., Rev. Orsamus H. Smith,	7	2	4	64						*5 75	4 00	E.	
Poughkeepsie, Christ Ch., Rev. John Reed, D. D.,	33			147	11		100	6 25	9 75			D.	
Rensselaerville, Trinity Ch., Rev. Samuel Fuller,					5	3	30	1 00	6 68		3 00		
Rochester, St. Luke's Ch., Rev. H. J. Whitehouse,	107	6	53	156	8	15	130	10 00	42 00		12 50		
Syracuse, St. Paul's Ch., Rev. Palmer Dyer,	2		7	28	2	9	137				6 00	E.M.	
Staten Island, St. Andrew's Ch., Rev. David Moore,	36			300	12	18							E.M.D.
Schenectady, St. George's Ch., Rev. Pierre Alexis Proal,	22	6		50	11	9		9 42	11 6[illegible]		9 00		
Troy, St. Paul's Ch., Rev. David Butler,	56			220	22	28	276	50 88		*342 91	24 00		
Unadilla, St. Matthew's,										*9 00		E.D.	
Utica, Trinity Ch., Rev. Benjamin Dorr,		15	20	129			145	8 31		*65 50	12 00		
Walden, St. Andrew's Ch., Rev. William H. Hart,	6			26	1	1	125						E.M.D.
Westchester, St. Peter's Ch., Rev. William Powell,	6				6	6		17 00	27 00			D.	
White Plains, Grace Ch., Rev. John Curtis,	15			3[illegible]	4	7		3 75		*11 62	2 00		
Yonkers, St. John's Ch., Rev. A. H. Crosby.	14		10	5[illegible]	8	12	50	7 81	9 43			D.	

* Contributed by *Female* Association. † Missionary Association $52 30; Female Association $76; Fragment Society $117.

. The letters in the last column of this table denote deficiences in collections for the Episcopal, Missionary, and Diocesan Funds, respectively.

The Committee for Propagating the Gospel, presented the following report:

The Committee for Propagating the Gospel respectfully report,

That the recent afflictive dispensation of Almighty God which has deprived them of the aid and counsel of their honoured and revered Chairman, and the diocese of its pre-eminently vigilant, faithful, and able Executive, has been received by them, in common with their brethren of the Church, with deep emotions of sensibility, naturally excited by such an overpowering event.

The committee have much satisfaction in stating, that during the year past they have been enabled to contribute to the maintenance of the Church in most of the places previously reported, and encouraged to add considerably to the number of missionary stations. Some of the stations have unavoidably been vacant the whole year.

A statement of their Treasurer's accounts is annexed, from which it will appear, that since the last report they have received (independent of $280 50 then in the treasury) $5,181 09.

Of this amount they are indebted to the Society for the Promotion of Religion and Learning for - - - - - - - -	$1,000 00	
U. S. Treasury Department, for Oneida Mission, - - - - - - - -	300 00	
P. E. Missionary Society, - -	3,000 00	
And, Congregational collections,	600 59	
The amount expended on 43 Missionaries is		$5,044 10
Leaving a balance on hand of - - -		$136 99

The balance due the various Missionaries at this time is about $1,950, from which it will be seen that the committee have still claims for increased liberality on the part of the friends of religion and the Church.

The committee cannot refrain from specially acknowledging the essential aid derived from the Protestant Episcopal Missionary Society, and commending their praiseworthy efforts to the regard of the Convention, and the co-operation of every member of our communion.

A list is also annexed of the Missionary stations, with their incumbents, as they have existed the past year. A few of these it is anticipated may have attained a state of prosperity to justify a withdrawal of the stipend heretofore contributed, and a transfer of it to more needy infant congregations.

THOMAS LYELL,
Chairman.

List of Stations for the year 1829–30.

1. Holland Patent, Trenton, Oneida county, the Rev. Marcus A. Perry.
2. Richmond, Ontario county, the Rev. George H. Norton.
3. Turin, Lewis county, the Rev. Joshua M. Rogers.
4. Setauket and Islip, Suffolk county, the Rev. Charles Seabury.
5. Windham, Greene county, the Rev. Beardsley Northrup.
6. Exeter, Otsego county, the Rev. Daniel Nash.
7. Fairfield and Little Falls, Herkimer county, the Rev. W. M. Weber.
8. Fredonia, Chatauque county.
9. Manlius, and Pompey Hill, Onondaga county, the Rev. Burton H. Hickox.
10. Buffalo, Erie county, the Rev. William Shelton.
11. Waddington and Norfolk, St. Lawrence county, the Rev. Henry S. Attwater.
12. Granville, Washington county, the Rev. J. A. M'Kenney.
13. Onondaga, Onondaga county, the Rev. J. W. Cloud.
14. Geneseo, Livingston county, the Rev. Lewis P. Bayard.
15. Ithaca, Tompkins county, the Rev. Ralph Williston.
16. Moravia, Cayuga county, the Rev. Henry Gregory.
17. Skaneateles, Onondaga county, the Rev. Algernon S. Hollister.
18. Unadilla, Otsego county, the Rev. Norman H. Adams.
19. Perryville, Madison county, the Rev. Amos Pardee.
20. Waterloo and Vienna, Seneca county.
21. Oneida Castle, Oneida county, the Rev. Solomon Davis.
22. Colesville and Windsor, Broome county, the Rev. Ephraim Punderson.
23. Brownville and Sackett's Harbour, Jefferson county, the Rev. William L. Keese.
24. Oswego, Oswego county, the Rev. John M'Carty.
25. Durham, Greene county, the Rev. James Thompson.
26. Hampton, Washington county, the Rev. Moore Bingham.
27. Mayville, Chatauque county, the Rev. Rufus Murray.
28. Syracuse, Onondaga county, the Rev. Palmer Dyer.
29. Bath, Steuben county, the Rev. William W. Bostwick.
30. Palmyra, Wayne county, the Rev. J. M. Guion.
31. Ticonderoga, Essex county, the Rev. Moses Burt.
32. Morristown and Heuville, St. Lawrence county, the Rev. J. M. Tappan.

33. Malone, Franklin county.
34. Mechanicsville, Saratoga county, the Rev. Orange Clark.
35. Monticello, Sullivan county, the Rev. Edward K. Fowler.
36. Warsaw, Genesee county.
37. Canestota, Madison county, the Rev. Joseph B. Young.
38. Le Roy, Genesee county, the Rev. Seth W. Beardsley.
39. Hobart and Delhi, Delaware county, the Rev. H. R. Peters.
40. Catharine Town and Big Flatts, Tioga county, the Rev. John D. Gilbert.
41. Medina, Orleans county.
42. West Charlton and Amsterdam, Saratoga county, the Rev. D. Huntington.
43. Sodus, Wayne county, the Rev. Reuben Hubbard.
44. Manchester, Niagara county.
45. Angelica, Allegany county, the Rev. Moses P. Bennett.
46. New Berlin and Sherburne, Chenango county, Rev. E. Andrews.
47. Watertown, Jefferson county, the Rev. H. Adams.
48. West Avon, Livingston county, the Rev. E. G. Gear.
49. Ovid, Seneca county, the Rev. A. G. Baldwin.
50. Amber, Onondaga county, the Rev. John Selkrig.
51. Cherry Valley, Otsego county, the Rev. F. T. Tiffany.
52. Interpreter and Teacher of Oneida Mission at Green Bay, Peter Augustine.

The Committee for Propagating the Gospel, &c., in account with Hubert Van Wagenen, Treasurer.

1829.		
Sept. 30.	By balance as per account audited, -	$280 50
	By cash from B. M. Brown, Esq., Treasurer, P. E. Missionary Society, - -	3,000 00
	By cash from U. S. Treasury Department for S. Davis, - - - - - -	300 00
	By cash from H. M'Farlan, Esq., Treasurer of Convention, - - - - -	332 66
	By cash from William Johnson, Esq., Treasurer Society for promo. R. & L.,	1,000 00
	By cash from collection at Mayville, -	2 00
	By do. do. Greenville, -	5 21
	By do. do. Windham, -	5 10
	By do. do. St. James' Church, New Town, L. I., - -	21 00

Sept. 30.	By cash from collection at St. John's Church, Canandaigua, - - -	7 71
	By cash from collection at St. George's Church, New-York, - - -	65 00
	By cash from collection at St. Mark's Church, New-York, - - - -	40 00
	By cash from collection at Church du St. Esprit, New-York, - - - -	31 46
		$5,090 64
	By cash from collection at Trinity Church, New-York, - - - - - -	90 45
		$5,181 09

To cash paid	Rev. R. Hubbard,	$156 25
do.	E. Andrews, -	187 50
do.	Ephraim Punderson,	125 00
do.	R. Salmon, - -	62 50
do.	Amos Pardee, -	212 50
do.	M. Burt, - -	62 50
do.	E. K. Fowler, -	156 25
do.	Hiram Adams, -	125 63
do.	Rufus Murray, -	125 00
do.	Addison Searle, -	20 83
do.	J. W. Cloud, - -	125 00
do.	J. M. Rogers, -	93 75
do.	Moore Bingham, -	93 75
do.	M. A. Perry, - -	125 00
do.	Solomon Davis, -	400 00
do.	B. H. Hickox, -	125 00
do.	Hewlett R. Peters,	93 75
do.	N. H. Adams, -	125 00
do.	James Thompson, -	125 00
do.	John M'Carty, -	125 00
do.	George H. Norton,	125 00
do.	J. B. Young, -	156 25
do.	B. Northrup, - -	125 00
do.	W. W. Bostwick, -	125 00
do.	David Huntington,	125 00
do.	Charles Seabury,	125 00
do.	William M. Weber,	125 00
do.	L. P. Bayard, -	62 50
do.	A. S. Hollister, -	93 75
do.	D. Nash, - -	75 80
do.	E. G. Gear, - -	62 50
do.	John M. Guion, -	62 50
do.	J. D. Gilbert, -	125 00
do.	R. Williston, - -	125 00

To cash paid Rev. S. W. Beardsley,	93 75		
do. Moses P. Bennett, -	125 00		
do. A. G. Baldwin, - -	93 75		
do. J. A. M'Kenney, -	81 94		
do. W. L. Keese, -	114 58		
do. H. S. Attwater, -	43 75		
do. James Selkrig, -	125 00		
do. J. M. Tappan, -	31 25		
do. William Shelton, -	125 00		
do. for postages, - -	1 13		
	$5,012 85		
To cash paid Rev. H. Adams,	31 25		
		$5044	10
Balance,		$136	99

New-York, October 4, 1830.

Audited and certified to be correct.

JONA. M. WAINWRIGHT.

October 5, 1830.

The above report was accepted.

For further particulars relating to our Missionary operations, reference is made to the statements of our Missionaries which follow; and which exhibit a scene of desolation and want, calculated, one would think, to awaken every sympathy and every energy of churchmen.

The following are extracts from the Missionary reports referred to :

The Rev. Moses P. Bennet, Missionary at Angelica and Hunt's Hollow, Allegany county, reports as follows :

In giving a statement of the affairs of these churches, it is my duty to mention, that, from a want of support in Angelica, I have seen proper to give up the future charge of that place. But I am wishing to retain the cure of St. Marks' Church, Hunt's Hollow, and parts adjacent, which is still prosperous and flourishing. The number of Communicants here is 45—increase during the past year 11. Communicants in Angelica 45—Baptisms 21—Marriages 2—Funerals 4.

The Sunday school in this place is flourishing, and conducted with much regularity and prudence.

The Rev. E. Punderson, Missionary at Harpersville, reports as follows :

Your Missionary, for the past year, has performed, as usual, the services of the Church at St. Luke's Church, Harpersville, two thirds of the time. Although it is not in his power to fur-

nish many convincing proofs of the growth of the Church in this place, still he rejoices in being able to state, that there are obvious symptoms of a gradual improvement in seriousness and piety, which are convincing to himself, that the divine blessing has not been withheld from this part of CHRIST's vineyard. The ascendency among surrounding sects, which was derived to the Church, at first, from local circumstances, she continues not only to maintain, but to increase. The church debt is so far liquidated as to be rendered no longer burdensome. With reference to a part of the record here subjoined, it should be stated, that a number of persons from among families recently added to the society, are desirous of participating in the Holy Eucharist, but have been prevented from giving this proof of their love to their crucified LORD and Master, for the want of an opportunity, which for some time past has not been in the power of your Missionary to procure for them.

Communicants (added 2, deceased 1) 35. Deaths (infants 2, adults 3) 5—Marriage 1—Baptisms (children 7, adults 4) 11.

At the church in Coventry, your Missionary appropriated one third of his time until the month of March. At this period, after having for a long time struggled against numerous and most discouraging circumstances, and becoming convinced that his services could be attended with no farther profit, he abandoned the station.

In the month of May, I accepted an invitation from a few individuals in the town of Guilford, county of Chenango, who expressed ardent wishes for the services of the Church among them. Incidents the most flattering to the Redeemer's cause and the most animating to the exertions of your Missionary, have attended the performance of his official duties at this place. Upon the first occasion of public worship, a very respectable audience gave their attendance, and not fewer than a dozen voices were audibly heard in the responses, while the most devoted attention was paid by all present to the whole of our admirable Liturgy, to most of whom the service was entirely new. Since the attendance has increased, the responses have become quite general, and are made, by a majority, with that seriousness of manner and accent which shows it to be with them not a mere mechanical performance, but one dictated by the heart. In accordance with their wishes, your Missionary organized a congregation among them on the 9th September, under the title of Christ Church. In it he was aided by the voluntary services of the Rev. Leverett Bush, who preached a sermon upon the occasion.

The number of families associated with the congregation are 14. The number of candidates for confirmation, who were disappointed in receiving this apostolical rite, by the unexpected

and much lamented death of our beloved Diocesan, were, in Christ Church, Guilford, 5—St. Luke's Church, Harpersville, 20.

The Rev. Edward Andrews, Missionary at New-Berlin and Sherburne, Chenango county, reports as follows:

That the second year of his mission terminated on the first Sunday of September, 1830. The church in Sherburne continues to increase in the number of her communicants and her attention to the ordinances of CHRIST. I have preached there one third of the past year. In my absence the services are read by H. N. Fargo, Esq., whose advice and pious zeal have essentially aided my ministrations. A benevolent individual in the city of New-York, has generously appropriated four hundred dollars to assist in erecting a church.

In New-Berlin our prospects continue to be encouraging. I have officiated there two thirds of the last year. The services and ordinances of CHRIST are more generally observed, and the exterior of our church much improved by being well painted and a neat fence erected and painted around it. During the past year we had the misfortune of breaking our bell, but the spirited exertions of a few individuals have repaired the loss, and we have now an uncommonly fine bell. Our expenses have been increased by repairs made on the church. The services of the Church are performed every Sunday, and, when I am absent, are read by Mr. Joseph Moss, who, although a member of the Baptist communion, has aided me in my ministrations with great generosity. In New-Berlin, our Sunday school flourishes, as does also that in Sherburne under the direction of Mr. Fargo. The aggregate number of scholars in both schools is about 150. I have also a Bible class of about 30 in New-Berlin. I occasionally visit the towns of Columbus and Pittsfield.

Baptisms at Sherburne (infants 14, adult 1) 15—Funerals 3—Communicants (added 8) 30. Baptisms at New-Berlin (infants 8, adult 1) 9—Funerals 12—Communicants 55.

I am requested in behalf of the churches at New-Berlin and Sherburne gratefully to acknowledge the aid they have received through the instrumentality of your society.

From the report of the Rev. Rufus Murray, Missionary at Mayville, Chautauque county, and parts adjacent.

In making out my accustomed report, deeply affecting emotions struggle in my breast to which I am unable to give utterance, for the irreparable loss of our beloved Diocesan. Under this heavy stroke of an omniscient Providence, while we sorrow much, we bow in submission, and feel thank-

ful to heaven for so long sparing us such a father in our spiritual Israel.

My services, on Sundays, have been divided between Mayville, Fredonia, and Westfield, with the exception of two services given to the church at Ellicotsville, Cataraugus Co. Here I have been always received with a cordiality deserving my warmest acknowledgments; and my earnest desire to the great Head of the Church is, that they may soon enjoy those privileges and blessings of the altar that they are so anxious to receive. On one of my visits there, I administered the Communion to about twenty persons, and baptized two children.

Since my engagement with the church at Fredonia has expired, I have been able to give them only an occasional service. They have, however, continued lay reading, and hope soon to obtain the ministrations of a clergyman.

Baptism 1—Communicants 27.

At Westfield, I have made a beginning, by organizing a church, and the prospects there are somewhat encouraging. They have already made some exertions towards erecting a house for public worship, and I have confident hopes that it will be begun and completed next summer.

At Mayville, there have been no material alterations since my last report. Her members here still adhere with firmness to the primitive order and government of the Church.

Baptisms (adults 4, children 3) 7—Marriages 3—Funerals 3—Communicants (added 1) 30. Collection for Missionary Fund $3 50.

The Rev. Henry Gregory, Missionary at Moravia, Cayuga county, reports as follows:

The Rev. Orsamus H. Smith left this station in August, 1828, since which it has been destitute of missionary services until the commencement of the present year. The Rev. David Huntington officiated from January until May.

The services of the present Missionary began on the first Sunday in May, and an arrangement has been made to divide them between Moravia and a village 9 miles distant, in Genoa, giving to the former two thirds of the time, and the remainder to the latter. In addition to the duties of this arrangement, divine service has been held once in Sempronius, 7 miles from Moravia; three times in Locke, distant 3 miles; and once in Groton, distant 12 miles. At the latter place, there are several families of Episcopalians anxiously desirous of enjoying the services of the Church. The same is to be observed of Homer, a flourishing village 8 miles from Groton; and it is earnestly hoped that, ere long, both places may enjoy the stated services of a Missionary.

Since the Rev. Mr. Smith left Moravia there have been 6 Baptisms, (adults 2, children 4,) and 1 Funeral. Within the same period there has been an addition of 5 to the number of Communicants. The present number at Moravia is 16; others in places connected with this station 11; total 27. Adult persons, members of the congregation, 32. Contributions have been made to the Missionary and Diocesan Funds, to the former $6, to the latter $2.

The congregation at Moravia has been gradually gaining strength, even under its destitution of missionary services. Doubtless this is attributable, in some measure, to the practice of lay-reading in the absence of a minister, a practice which has regularly prevailed for several years. An organ has been provided, within the past year, for the house of worship. The services of the Liturgy are conducted with great decorum and animation, and there has been that increase of attending worshippers which indicates an increase of attention to the solemn services of the Church. The children of the congregation, too few in number to form an organized Sunday school, have, nevertheless, regularly assembled to receive catechetical and religious instruction from their minister, or, in his necessary absence, from others of the congregation. A small collection of books is provided for their use, and the foundation, also, has been laid for a parish library.

The Rev. H. R. Peters, Missionary at Hobart, Delaware county, reports as follows:

Immediately after my ordination, I repaired, at the request of our late lamented Diocesan, to Delaware county, and took charge of the missionary station at Hobart. I have divided my services, during the past year, between this village and Delhi, having performed a third service at Rose's Brook, a place about six miles distant from Hobart; and having exchanged twice with the Rev. Mr. Adams, of Unadilla, on one occasion of which I performed a third service at Guilford, where a number of families have, in consequence of various causes, separated themselves from the Presbyterian communion, and declared their adherence to the Episcopal Church. At Delhi, my labours have, with the blessings of Heaven upon them, been crowned with much success. In this beautiful village, the capital of the extensive county in which it is situated, and where once prevailed the greatest indifference to true religion, there are dawnings of a brighter day. As a remarkable proof of religious indifference, it may be mentioned, that although Delhi consists of several hundred inhabitants, living closely together, and dwelling in edifices distinguished for neatness of structure, there is at present no place

of public worship of any denomination. But things begin now to assume a new aspect; many of the most respectable inhabitants have declared themselves favourable to our Church, and already an edifice, beautiful in design and imposing in its appearance, is completed, with the exception of the finishing of the interior. The corner stone of this building I laid in July last, using the form prescribed by the Bishop for such occasion. A large and respectable congregation regularly attend the services of our Church, in the court-room of the county house; and which it is presumed will be considerably increased when they shall be in the possession of more suitable accommodations for the worship of Almighty God. Several individuals in Delhi have evinced their strong attachment to the Church by their large donations given for the erection of its edifice; among whom I would particularly mention the name of Samuel Sherwood, Esq., whose munificent liberality towards this object cannot be too much commended.

I have also formed a Sunday school, consisting of eighty scholars, and which might be increased to twice that number, if teachers could be obtained. A select library of fifty volumes is placed in the school, for the use of the scholars; and the books used for instruction are such as are recommended by the "Episcopal Union." Upon my first arrival at Hobart, I found the congregation in a languishing condition, on account of the discontinuance of the regular services of the sanctuary; but they have, during the past year, been re-animated, and again assemble in large numbers. A Sunday school of forty scholars is connected with the congregation, and they have lately procured for it a small select library.

The number of Communicants, as far as could be ascertained, is 50—Baptisms 10—Marriages 3—Funerals 4.

Rev. William Shelton, Missionary at Buffalo, Erie county, and parts adjacent, reports as follows:

The Missionary of St. Paul's Church, Buffalo, and Black Rock, Erie county, reports—that he commenced his ministerial labours in the above places on the first of Sept. 1829, and that they have been continued without intermission during the year; he having officiated all the Sundays, in Buffalo, and held a third service at Black Rock occasionally, during the fall and winter, and every Sunday during the spring and summer. He takes pleasure in stating that almost perfect harmony prevails among the people of his charge; and that he has reason for the profoundest gratitude to the God of Peace, that he has in any degree prospered the labours of his hand.

The parish of St. Paul's has arisen under many early dis-

heartening circumstances; and they have been principally surmounted by the efforts of the members of the parish, aided by the judicious and able efforts of the assiduous Missionary, the Rev. Addison Searle, who for four years presided over its interests. The present condition of the parish is felicitous, and a few more years of prosperity will place it upon a level with any of the churches of the west.

The present number of Communicants is between 50 and 60, (six have been added during the year)—Baptisms have been (infants 20, adults 2, strangers 5) 27—Funerals 20—Marriages 3—Sunday Scholars 50.

There are two female associations for the benefit of the church: one for procuring Sunday-school books, and the other for procuring plate and other things necessary for the use of the church. Both of these purposes have been effectually answered.

Black Rock. Baptisms 3—Burials 3—Marriage 1.

The Rev. James Thompson, Durham, Greene county, and parts adjacent, reports as follows:

I have preached one half of the time at Greenville, the other half at Durham, in the county of Greene, the year past, except two Sundays. On funeral occasions, and on week days, I have preached several times. There has been no very material alteration in these two congregations, where I have officiated some time past. We may say the congregations are rather improving—some have been added to the Communion. Bishop HOBART visited both congregations on the 22d of July last, and administered confirmation in both. His death was very sensibly felt in both parishes. The church at Greenville, on the Sunday after his death, was dressed in mourning. He was a bright and shining light—a star of the first magnitude. His piety, zeal, and perseverance shone bright in every part of his diocese. The missionary cause in this state was first begun by him, and he has patronized it, and by it the Church has been kept in great prosperity. He was the friend of the Missionary. He knew the toils, troubles, and difficulties attendant on all their labours. He urged, continually, contributions and donations for their support. But he is no more. He is called from the Church Militant to the Church Triumphant in heaven, in the midst of his ardent zeal for the cause of his LORD and Master JESUS CHRIST.

Mr. Thomas Farmer, a member of the Communion of the Church at Durham, died last year, and left a legacy to the Missionary Society of the State of New-York of $20, which will be paid in a few days.

Funerals 2—Baptisms (infants) 2—Marriages 2. The Missionary Collections have been made.

The Rev. J. M. Rogers, Missionary at Le Roy, Genesee county, reports as follows:

During eight months of the past year I officiated at Turin, Lewis county, which, from pecuniary considerations, I was compelled to leave, not, however, without the deepest regret. In the church there, no material change had taken place. Baptisms 4—Marriage 1—Funeral 1. I commenced my services at Le Roy the 1st of June. The church is generally well attended on Sunday. There have been 4 added to the Communion, making 32 Communicants. Marriage 1—Baptisms 9—Funeral 1. I have held a lecture every Wednesday, on the Liturgy; have catechised the children on Saturday; and have formed a Bible and Prayer Book Society. We have made a collection for the Missionary Fund, and received $11 10. The Sunday School consists of about 40 Scholars and 7 Teachers.

Report of the Rev. Wm. M. Weber, Missionary at Fairfield and parts adjacent.

Immediately after my return from the last Convention, I received an invitation from the congregation at Fairfield to succeed the Rev. P. L. Whipple, as Missionary at that station. For various reasons I thought it my duty to accept the invitation, and accordingly removed to Fairfield in November, 1829.

Since that time, I have officiated the 1st and 3d Sundays in the month at Fairfield, the 2d Sunday in the month at Middleville, and the 4th Sunday at the village of Little Falls.

During the last six months, I have performed a third service—the 1st Sunday at Norway, the 2d Sunday at Newport, and the 4th Sunday at Herkimer.

The Missionary field at this station is quite too extensive to be properly cultivated by one labourer. Two might be constantly and usefully employed in Herkimer county, and I have no doubt but that with the aid of the Missionary stipend they could be comfortably supported.

Having resided at Fairfield a year, I can respond to the sentiment so often expressed by my worthy predecessors, the Rev. Dr. M'Donald and the Rev. P. L. Whipple, that if the Missionary Society knew the exact relation which the church at Fairfield sustains to the Church at large, arrangements would be immediately made to have divine service at that place every Sunday.

During the fall and winter months, upwards of 150 medical

students become residents of Fairfield; and as there are but two churches in that place, those who attend the Episcopal church make of themselves a very respectable congregation. Some of these never, perhaps, before attended an Episcopal church; and, in not a few cases, a love and attachment to the Church is created which continues unbroken through life.

Communicants (at Fairfield 45, at the Little Falls 4, at Herkimer 7, at Norway 6) 58—Baptisms (adult 1, infants 6) 7—Marriages 2—Funerals 9—Contributions to the Diocesan Fund $4 37.

Report of the Rev. Wm. Linn Keese, Missionary at Brownville, Jefferson county, and parts adjacent.

After the Convention of 1829, I returned to Brownville, and resumed my labours in this interesting field of missionary usefulness. About the middle of last April, I left this section of the country, having accepted an invitation to become the Rector of St. Paul's church, Albany. During the period embraced in this report of the state of the church at Brownville, several persons were added to the Communion, and there was a general increase of attention to the doctrines, ministry, and polity of our Church. My own experience has convinced me that the circulation of tracts upon the distinctive principles of the Church, has a most beneficial influence in the removal of prejudice, the production of a spirit of inquiry, and the promotion of "evangelical truth and apostolic order." Our Missionary and Tract Societies, under the blessing of God, have accomplished wonders in the western portion of this diocese. Their services in winning souls to Christ cannot be fully appreciated until seen by the light of eternity.

It is with regret that I mention that the congregation at Brownville have not yet been successful in their efforts to procure a clergyman to supply my place; but from present indications I think that the time is not far distant when their persevering exertions will receive the most ample reward. It affords me great gratification to state, that the church has been open every Sunday since my departure, the exercises of the morning being conducted by lay-reading, and those of the afternoon by the neighbouring Missionary, the Rev. Hiram Adams. The Sunday school still continues to flourish under the guardian care of its valuable superintendent.

Baptisms (adults 6, infants 12) 18—Marriages 2—Funerals 4—Communicants (added 14) 34.

From the report of the Rev. H. Adams, Missionary at Watertown and Sackett's Harbour, Jefferson county.

No report of mine appearing in the last Journal of the Con-

vention. It becomes my duty, therefore, to report my doings for the whole time I have been on this station. I commenced my duties here in January, 1829, since which time I have officiated in Watertown and Sackett's Harbour alternately on Sundays and occasionally on week days, as will be seen hereafter.

In the large and flourishing village of Watertown, I found the congregation composed of but 5 families and but 9 Communicants. Through the blessing of Almighty God upon my ministrations the number has increased. I have admitted to the Communion 21 persons, removed 4, suspended 1, total 26—Baptisms (adults 5, children 26) 31—Marriages 6—Burials 6. The congregation has increased proportionably, it being now the largest of the three parishes in this county. We contemplate the erection of a suitable place of worship for our congregation soon.

At Sackett's Harbour, the prospects, though not so flattering, are far from discouraging. It will appear, from the Journals of Convention for the past four years, that there has been a greater addition to our Communion than usual, (added 15, removed 4, died 1,) 31—Baptisms (adults 7, children 13) 20—Marriage 1—Burials 7. Thus the congregation has increased, notwithstanding we have been obliged to struggle against much opposition. The church at Sackett's Harbour still remains unfinished.

Since the removal of the Rev. Mr. Keese from Brownville to Albany, in April last, I have performed, in that interesting parish, every Sunday a third service. Marriages 2—Baptism (infant) 1—Funeral 1. The services of an able and pious clergyman are here much needed, and would be most justly appreciated. In June last, the parishes of Watertown, Sackett's Harbour, and Brownville united in the formation of an Auxiliary Bible and Prayer Book Society, on which occasion I delivered an address in the church at Brownville.

In addition, I have preached in the villages of Adams, Belville, Woodville, Smithville, Ellis village, Champion, Carthage, and Pamelia, and visited other towns where I did not officiate.

In one point of view, the prospects of the Church in the parishes formed are gloomy. Sometimes I have been obliged to perform the services alone; at others there has been heard but a single female voice; and at another I instructed a couple of young gentlemen in the use of the Prayer Book, and their voices alone were heard in the responses. But when I view the surrounding societies, observe their distracted state, and learn the fact, that there is but one settled minister, of the Presbyterian denomination, in this large county, and hear the opinion expressed, by those who are competent to judge, that

the Church would be well received, I am disposed to believe, that could one or two efficient clergymen be obtained, they would meet with a cordial reception, and good success in this county.

The Rev. L. P. Bayard, late Missionary at Geneseo, Livingston county, reports—

That since his last report the church in this place has continued to increase, not rapidly, but with a sure and steady progress. An organ has been purchased by the ladies of this congregation; for which the sum of $400 was paid, which amount was chiefly derived from the sale of such articles of taste or fancy as had been made by their own industry. The Sunday school attached to this church received an encouraging impulse by the purchase, last winter, of a library, consisting of about 100 volumes.

Marriage 1—Baptisms (adult 1, infants 2) 3—Communicants about 40—Funerals 2.

The Rev. Ezekiel G. Gear, Missionary at West Avon, and parts adjacent, reports as follows:

My time during the last year has been principally confined to Zion Church, in the county of Livingston. This congregation is small, but have evinced their zeal and attachment to the interests of the Church in the erection of a commodious edifice for public worship; and in liberal exertions to secure her services. The congregation have been presented with a bell for the church, by James Wadsworth, Esq., of Geneseo; an instance of liberality which it gives me pleasure to record. In addition to my labours at Avon, I have performed divine service two Sundays at Geneseo; two Sundays in Le Roy, before the removal of the Rev. Mr. Rogers to that place; one Sunday in Batavia, in exchange with the Rev. Mr. Smith; one Sunday in Hector; and two Sundays in Pittsfield and Lanesborough, in Massachusetts, on my way to this Convention.

The Communicants at Avon are between 15 and 20—Baptisms (infants) 5—Funerals 4.

The Rev. David Huntington, Missionary at Perryville, Madison county, reports as follows:

After the date of my last report, I continued to officiate at St. Mary's Church, Charlton, until Sunday, the 17th of January; after which, I left that station, and on the following Sunday, January 24th, I officiated at Moravia, Cayuga county, and continued there until Sunday, the 25th of April. After which, as arrangements had been made with another clergyman, previously to my arrival there, I left that place, and

during May and June, I visited and officiated every Sunday, and on other days, at different missionary stations, among which were St. Mary's, Charlton, Manlius, Palmyra, Penfield, Canistota, and Perryville. During July, I staid at Auburn, and officiated, while the Rev. Rector of that parish was absent on the public business of the Church. Since the 1st of August I have been occupied chiefly at Perryville, but have officiated also at Canistota, at Canassaraga, at Bridgeport, Chitteningo Rapids, and at Eaton; in all which places, there are persons attached to the Church, and desirous to enjoy the privileges connected with her institutions. At Perryville, and at Eaton, there are congregations which afford a reasonable prospect of permanency and increase.

Baptisms (at Charlton, infant 1; at Moravia, adult 1, infants 4; at Perryville, infant 1; at Bridgeport, infant 1) 8—Burials (at Moravia 1; at Perryville 3) 4.

The Rev. Algernon S. Hollister, Missionary at Skaneateles, Onondaga county, reports as follows:

By the divine blessing, he has been permitted to labour, without interruption, in his allotted portion of the LORD's vineyard, performing generally three services on Sundays to different congregations, preaching a good many times on week days, and seven times on funeral occasions. Many sick have been visited, and the Communion administered to sick persons three times. Sunday schools have been kept up in both parishes; and the usual number of hearers on Sundays is not diminished. There is, however, an increasing attachment to the order and worship of the Church, and they have given many proofs of their zeal and liberality. Hitherto hath the LORD helped us; and there is no reason at present to be discouraged.

The Baptisms have been (adults 2, infants 3) 5—Marriages 9—Funerals 8—Number of Communicants under my charge 34.

Collections for the Episcopal and Missionary Funds have not been made, by reason of a succession of necessary contributions for the benefit of the parish.

The Rev. Daniel Nash, Missionary in Otsego and adjacent counties, reports as follows:

I had so little that was worthy of being communicated to the Missionary Society, that I did not forward any report to the last Convention. Nearly one fourth of the Sundays, I was so indisposed as not to be able to officiate in any place. For the year terminating the 1st of the present month, (October,) I have had better health; so that I have preached all the Sun-

days, except one. The most of the Sundays I have preached in Richfield. I have also attended in Exeter, Burlington, Hartwick, and occasionally in some other places.

The number of Baptisms, for the last two years, are (adults 3, children 33) 36—Marriages 13—Burials 12.

Report of the Rev. Solomon Davis, Missionary to the Oneida Indians, Oneida Castle.

In making my annual report to your committee, I am sorry to say that your mission establishment at this place has not, for the year past, been blessed with that degree of prosperity which has hitherto attended our labours. Various causes, beyond our control, have been productive of discord and jealousy between the Christian and pagan parties; and plentiful indeed have been the briers and thorns of contention. But what could I have done more for this vineyard, than I have done? I trust that a humble and prayerful attention to what was conceived to be their truest interests, has ever governed your Missionary in all his intercourse with the people of his charge. And if he has been made the instrument of promoting their happiness, of bringing any of them to a saving knowledge of the truth, he feels amply compensated for the labours, toils, and self denials of many years.

The benevolent plan suggested by our rulers, and approved by the most enterprising portion of the Indians themselves, of collecting the scattered tribes, and forming them into a colony, more remote from the settlements of the whites, and of there bestowing upon them the arts of civilized life, and a government more liberal than the one they now possess, thereby raising them from their present degraded state, to the enjoyments and privileges of freemen, is one worthy the attention of every benevolent individual. I am convinced, from actual experience, it is the only measure that can save them from total extinction.

A large number of the Oneidas relinquished their possessions to the government, and departed for Green Bay, in the territory of Michigan, (where they have purchased a tract of land, and where it is desired to concentrate the New-York Indians,) in the latter part of the month of June. By consent of your committee, I had the happiness to accompany them. We sailed from Buffalo on the fifth of July, in the schooners Napoleon and Constitution, and after a pleasant voyage arrived at the Bay on the 22d of the same month. One of our number died on the way, as we were passing up the river St. Clair. There being a very light breeze at the time, and the vessels moving but slowly, we were enabled, instead of "committing the body to the deep," to proceed in boats to

the shore. There, on the bank of this beautiful river, after the usual service, in which the Indians united with the greatest fervour, the body was decently interred. It was a most solemn time. It was, in all probability, the first time that the burial service of our primitive Church had been performed, or that a hymn of praise had resounded to the great Preserver of the Universe, from that delightful region. The trees and surrounding forests seemed to unite with us in our devotions, while the poor natives, who were encamped at a short distance, appeared to manifest the greatest astonishment. Happy indeed would have been our reflections, could *they also* have exclaimed, in the language of this service, "I know that my Redeemer liveth."

While crossing Lake Michigan, I administered baptism to a sick child on board the Napoleon. And the first Sunday after our arrival at the Bay, I preached to the Indians, and baptized three children. I was prevented by sickness from performing any other duties.

When I left here in June last, it was presumed that the remainder of my congregation would be disposed to emigrate the ensuing spring; but owing to an unhappy difficulty existing at Green Bay, materially affecting their title to the lands they have purchased there, they will refrain from doing so until this question is definitely settled. I shall therefore feel it a duty to continue my labours at this station until such time as they think proper to remove.

Since my last report, I have baptized (adult 1, infants 20) 21—Marriages 14—Funerals 6—Communicants (removed to Green Bay 26, died 3, excommunicated 1, added 9) now remaining at this place 33.

While at Green Bay, I visited the establishment of the General Missionary Society, under the superintendence of the Rev. Mr. Cadle, and was happy to find it in a very flourishing condition. It was expected that the buildings for the accommodation of the mission family would be ready for their reception in the month of October, when they will receive a large accession to their present number of scholars.

This reverend gentleman, and his amiable sister, manifest a zeal in their important undertaking which is highly creditable to themselves, and to the cause of missions. May their establishment receive, as it deserves, a liberal support from the Church.

The Rev. John M'Carty, Missionary at Oswego and parts adjacent, reports as follows:

During the past year there has been some increase of the congregation of the church in this place, and some addition

to its communion. I have visited several places in this county in my missionary capacity. Twice I visited and officiated in the town of Victory, in Cayuga county : a part of the country in which the services of the Church had never before been performed. The last time I administered the Holy Communion to six persons. Owing to the pecuniary embarrassment of the church in Oswego, the collections for the Episcopal and Education Fund have been omitted. Sunday Scholars about 100—Marriages 2—Baptisms (adults 2, infants in Oswego and parts adjacent 10, in other places 2) 14—Communicants (deceased 3, removed 8, added 22) 59—Funerals 21.

From the report of the Rev. Marcus A. Perry, Missionary at Holland Patent, Oneida county, and parts adjacent.

His services have been continued with undiminished zeal during the year past, alternately between Holland Patent and Rome. He has officiated every Sunday with the exception of three, in which he was hindered by sickness, badness of roads, and severity of weather.

Amidst many discouragements, your Missionary has reason to thank God that his labours have not been altogether in vain. He has baptized at Holland Patent 1 adult and 4 infants—added 3 communicants, and buried 1 adult and 1 infant. In addition, he has organized a Sunday school consisting of from 30 to 40 scholars, under a superintendent and five teachers. The school and church at Holland Patent are in a flourishing condition.

At Rome, the church has remained stationary, with the exception of one addition to the communion. Your Missionary further states, that he has performed divine service and given a practical lecture to his congregation at Rome three times a week, in the evening, during the winter and part of the spring, it being a season of religious excitement at that place. Early in May, a third service, on every other Sunday, was commenced at Oriskany, where a church, by the request of several influential gentlemen, has been organized. The Vestry, soon after the incorporation, opened a subscription for the purpose of erecting a house of worship, and succeeded in raising the sum of $1,500, besides obtaining a building lot and also a lot for a burying ground. But as this sum was inadequate to a building commensurate to the wants of the community, they addressed a letter to our beloved Diocesan, casting their anxious hopes upon him, and through him upon the friends and fathers of the church, in their need; but God in his inscrutable providence saw fit to frustrate their present hopes by his unexpected and much lamented death.

I beg leave to call the attention of the friends and fathers

of the Church to this important and interesting location. At Oriskany is a population of 600 souls, destitute of a place of worship, for there is no place but a school-house in which your Missionary officiates; and further, there is no place of worship for some miles distant. And permit me respectfully to suggest, that there is no place, perhaps, in which aid would be more gratefully received and more usefully employed in the cause of the Divine Redeemer.

At Oriskany, I have administered the Sacrament of the Lord's Supper once, to a very respectable number, and buried one child.

In addition to the above services, I have officiated two Sundays at New-London and organized a Sunday school, which at my last visitation was flourishing. At Verona, I have performed a third service on Sunday, baptized one child and buried one; and have made the congregation a number of parochial visitations. At Paris, I preached one Sunday for the Rev. Mr. Smith, and baptized his daughter. One Sunday I officiated at Utica, in exchange with the Rev. Mr. Dorr; and on Tuesday, the 7th of September, I preached at Sherburne, being there in the expectation of accompanying our beloved Diocesan in his visitations in that section of country.

The collections for the several public institutions of the Church have been made at Holland Patent and Rome, and the following is the result: Bible and Prayer Book Society $5—Episcopal, Diocesan, Missionary, and Theological Education Funds $8—and also $4, two at Holland Patent and two at New London, for the Sunday School Union Society of the Protestant Episcopal Church. Baptisms (adult 1, infants 6) 7—Burials 4.

Report of the Rev. George H. Norton, Missionary at Richmond, Ontario county.

Owing to feeble health during the past season, I have been unable as usual to visit the distant parishes of Sheldon and Warsaw, Genesee county. Of the state of the churches there, however, you will doubtless receive some account from the Rev. Mr. Beardsley, who, I am informed, has spent several weeks in that region, previous to his removal to Onondaga county. In the parish of St. Michael's Church, Geneseo, Livingston county, which has become vacant by the removal of the Rev. Mr. Bayard to New-York, I have recently spent one Sunday. The congregation there has become very respectable under the assiduous care of their late pastor, but I think will soon decline in numbers unless the vacancy can be speedily and judiciously filled. In the course of the summer, I have also passed one Sunday in the county of Yates, where the prospects of the Church are still far from being encouraging.

Since the discontinuance of a stated service at the village of Pen Yan, the county seat, the few members who composed the congregation have been dispersed, and several of them, as I was told, had connected themselves with other societies. The services of the Church which were commenced in the town of East Bloomfield, and of which mention was made in my last report, have been continued during the present season. They have been uniformly well attended; and, should our friends succeed in procuring a more suitable place for worship than the one now occupied, I think a respectable congregation will very soon be raised up there. In this town, during the year past, I have spent five Sundays. The rest of my time has been devoted to St. Paul's Church in Richmond, which still continues to be my place of residence. The congregation here has improved a little. Since my last report there has been an addition of five to the Communion—the present number is 47. Baptisms 2—Marriages 6—Funerals 6.

From the report of the Rev. Norman H. Adams, Missionary at Unadilla, Otsego county.

Since my last report, I have officiated, as during the preceding year, alternately at Unadilla and Bainbridge; preaching occasionally, at a third service, in the parts adjacent.

I have preached a few times at Greenfield, where a church has lately been organized by the Rev. Ephraim Punderson, and could the regular services of a clergyman be obtained a part of the time, it would no doubt ere long become an important branch of the Church of Christ.

At Unadilla the prospect is still encouraging. The congregation has considerably increased the last year, and their attachment to the Church has not abated, neither their exertions for her welfare and accommodation. They have entirely remodelled the interior of their church the summer past, after the plan recommended in the "Christian Journal," by our much beloved and late lamented Diocesan, and the alteration has very much improved its appearance, and rendered it more pleasant and commodious for both minister and people.

There is a Sunday school attached to this congregation consisting of about seventy scholars and about fifteen teachers connected with the Protestant Episcopal Sunday School Union under the direction of the Sunday School Society of St. Matthew's Church, auxiliary to the General Protestant Episcopal Sunday School Society. The system of instruction recommended by our own Union has been adopted, and from the ability of its superintendents and the faithfulness and zeal of its teachers, the services have been rendered very interesting; and we humbly cherish the hope that it has been, and will

still continue to be, a fruitful nursery of piety. May God reward its patrons, for this their work of charity and benevolence, seven fold into their bosoms.

At Bainbridge, there has been an increasing attention to religion in general for the last year, and a continued attachment to the principles and ritual of the Episcopal Church. Considering the infant state of this congregation, and the prejudices it has been obliged to contend with, it has been prospered, even beyond the sanguine expectations of its most ardent friends. And, notwithstanding the expenses they have incurred in building a church and purchasing a bell and organ, they still manifest a disposition to continue their liberality.

There is a Sunday school attached to this congregation consisting of about forty scholars and seven teachers, connected with the Protestant Episcopal Sunday School Union, which at present is in a very good condition.

Communicants at Unadilla about 40; at Bainbridge (added 7) 25—Baptisms (adults 4, children 10) 14—Funerals 12—Marriages 4. The collections for the different funds have all been made.

From the report of the Rev. Amos G. Baldwin, Missionary in Seneca county and parts adjacent.

I began my services in Ovid, Seneca county, the 18th of October, 1829, in connexion with Hector, Tompkins county; the latter place being about 14 miles from the former. The services of the Church had not been performed as often between Seneca and Cayuga Lakes, since the settlement of this part of the State, as I have performed them here in a single week. A few Episcopal families are scattered over a district of 30 miles in extent, where I have been performing service.

The very liberal subscriptions of a few persons induced me to commence my labours in Ovid and Hector, and I have alternated regularly between them; not having, from any cause, lost a single Sunday. Besides, I have as regularly, for nine months, performed a third service on Sundays—when at Ovid, in Romulus, three miles from the village; and when at Hector, for seven months, at Mulenburg, a village in the east part of Hector, 9 miles from the place of my regular services. Circumstances rendering it inexpedient to continue service there, I have, during the two last months, when at Hector, gone to the head of Seneca Lake, 7 or 8 miles from the place of service in Hector, and performed service there, where there is a rising village. I had previously performed a few services there on the secular days of the week. During the last winter, I performed many services in several other places, no less than twenty-nine in the month of January.

On the first day of January, a church was organized in Ovid, by the style and title of "The Rector, Church Wardens, and Vestrymen of Trinity Church, in the town of Ovid, in the county of Seneca." This organization includes the families in Ovid and Hector, belonging and attached to the Church.

On the 15th of September, I organized a church at the head of Seneca Lake, by the style and title of "St. James' Church." The persons attaching themselves to it reside in Reading, Steuben county, and Catlin, Tioga county, the village lying in those townships and counties. The Church service has not, hitherto, been once performed there, at the usual hours of morning and evening service on Sundays. A lot in an eligible situation has been given to the church, and funds are being raised, both there and abroad, for the erecting of a house of worship.

I have administered the LORD's Supper twice in Ovid, to 9 and 10 persons, and once in Hector, to the latter number. Half of these communed in both places, and there are a few other persons living between these lakes, who have, in times past, communed in the churches where they resided. I have admitted 5 persons to the Communion and baptized 2 infants.

Arrangements are made for my continuance, and there are grounds for cherishing hopes that my labours will not be in vain, especially at the head of Seneca Lake.

The Episcopal Church having been, hitherto, almost wholly unknown to the great body of the people living between these lakes, he only, who enters into such a field, can know the continual anxieties of a Missionary.

The Rev. Henry S. Attwater, late Missionary at Waddington and Norfolk, St. Lawrence county, and parts adjacent, reports, as follows:

After his return from Convention, until 21st of June last, (the period at which his connexion with this station ceased,) the services of your Missionary were divided chiefly between St. Paul's Church, Waddington, and Grace Church, Norfolk, in the proportion of two-thirds of the time at the former, and one-third at the latter. He has also devoted one Sunday to Zion Church, Russell, where he baptized 1 infant, officiated on the principal festivals, and on several Sunday and week-day evenings held service at Canton, Columbia village, and in the vicinity of Norfolk.

At Waddington, there have been 5 Baptisms (infants)—1 Death—1 Marriage. Through the zealous and well-directed efforts of the ladies of this congregation, the Sunday school has become respectable and flourishing. Much praise is also due to the spirited exertions of a few gentlemen who united

in the purchase of a small, but fine toned organ which they have placed permanently in St. Paul's, for the use of the congregation.

At Norfolk, and in the vicinity—Communicants (added 4) —Baptisms (infants 5, adult 1) 6—Marriages 2.

From the report of the Rev. Reuben Hubbard, Missionary at Waterloo, and parts adjacent.

The last two years of my labour having been faithfully reported to the Convention, through the Bishop, as the Canon requires, and having been omitted in the Journals,(I presume by accident,) I conclude it will not be deemed improper to advert to them now. I removed to Sodus in June, 1828, and engaged to spend three-fourths of my time at that place, and the remainder at Pultneyville. But when the first year was ended I gave half my services at Pultneyville, the prospects of the Church increasing at that place. The old corporation formed by that faithful Missionary, the Rev. Mr. Phelps, which had fallen was revived, and 6 or 8 new communicants added, and a spirit of zeal seemed to be increasing.

At Sodus, from circumstances beyond my control, my efforts were less effectual. I preached often at Sodus Point, 6 miles from the church, where there are some worthy members of our communion. The number of baptisms, &c., reported before the last Convention, I have not now the means of specifying.

In the month of December, 1829, I relinquished my appointment at Sodus, and accepted an invitation to the Missionary station at Waterloo; but at the earnest solicitation of the people there, continued my services at Pultneyville, to the end of the year. During my first year, I preached on five or six Sundays at Clyde, where there are a few zealous Episcopalians, and I trust the seed sown will some day bring forth fruit.

I did not find those attached to the Church at this place, so strongly marked by zeal for her institutions as I could have wished. Two very influential members of the congregation have been lost by death, this season. There are about 30 families, and about 30 communicants belonging to the congregation. On the evening of the Sunday which I pass at Waterloo I preach at Seneca Falls, where I have a good attendance, and find much inquiry about the doctrines and worship of the Church. Here I expect to organize a church at some day not very remote; and I trust they will be able to erect a building.

Since I left visiting Pultneyville, I have devoted about one-third of my time to Montezuma. Here was once an organized congregation, but it remained in rather a depressed state. I trust that the prospects of the church here, are rather reviv-

ing. Here has been kept up for a long time a prosperous Sunday school, mostly by the voluntary exertions of the daughters of Dr. Clark.

I have also visited Port Byron, and held service on three or four Sunday evenings. Here are some Episcopalians who are zealous for the Church. I think of holding service here every Sunday evening when I am at Montezuma in the day. I think the prospects of the Church here are very flattering. Since my last report, there have been Baptisms (children) 12—Marriages 6—Funerals 5. A collection for the Diocesan and Missionary Fund has been made.

The Rev. Orange Clarke, Missionary at Mechanicsville and parts adjacent, reports as follows:

I commenced my labours at "Mechanicsville and parts adjacent" on the 1st of November last, since which date I have preached two-thirds of my time in Grace Church, Waterford, and one-third in Mechanicsville and its immediate neighbourhood. On invitation, I visited the church at Sandy Hill, and preached there and at Glen's Falls, and, at the urgent request of churchmen in those places, have consented to recommend them to your favourable notice; and I submit it to your consideration whether that neighbourhood would not be an eligible missionary station. There are many churchmen in Fort Edward, Sandy Hill, and Glen's Falls, who greatly desire the regular service of our Church. In Waterford, the church embraces short of 20 families, and about the same number of communicants. It has not materially changed during the year. A new church has been formed in the town of Halfmoon, near Mechanicsville; and a neat Gothic church edifice, 37 feet by 40, had been erected, finished, paid for, and consecrated a few days before the close of our late lamented Diocesan's labours. It takes the name of "St. Luke's Church in the town of Halfmoon," built by voluntary contribution, chiefly in the village and its immediate vicinity. It reflects great honour on the zeal, perseverance, and liberality of the valuable friends of our Church in Mechanicsville. The prospects of this infant church are at present very flattering, and present a promising field for missionary labours. Although few have as yet publicly professed CHRIST, yet there exists a general attendance at public service, and a remarkable attention to preaching, and the favour towards our Communion is increasing. Our apostolic rites are much acknowledged there, and now that the church is finished, which has been the absorbing object of interest and attention, your Missionary feels warranted in the encouragement that much may be anticipated within the coming year. While, therefore, this little flock

promise every possible exertion to help themselves, and, as soon as possible, to sustain the Gospel ministration at their own expense, they also, through your Missionary, respectfully solicit your prayers for their prosperity, and a continuance of that pecuniary aid the committee has heretofore bestowed.

St. John's Church, in Stillwater, is in a very depressed condition, and seems to call loudly for missionary labour and zeal. I have preached there frequently during the year.

Marriages 2—Burials 5—Baptisms 4.

Sunday schools are sustained, and in a flourishing condition in both Waterford and Mechanicsville. The usual collections have not been made in consequence of great demands for funds for other purposes.

From the report of the Rev. Moses Burt, Missionary at West Charlton, Saratoga county, and parts adjacent.

Agreeably to the direction of our lamented Bishop, I took charge, as Missionary, of the station composed of West Charlton, Saratoga county, and Amsterdam, Montgomery county, the last Sunday in July last past; and I am happy to be able to testify to the apparent zeal of the people to establish and maintain the services of our Church, encouraging the speedy hope of better things.

Report of the Rev. Edward K. Fowler, Missionary at Monticello, Sullivan county.

Baptisms (adults 13, infants 22) 35—Marriages 5—Funerals 3—Communicants (added 8) 42.

It was deemed inexpedient to make the collections.

From the report of the Rev. Wm. W. Bostwick, Missionary at Bath, Steuben county, and parts adjacent.

For the past year, my time has been divided between Bath, Hammondsport, and Wayne. At present it is devoted wholly to the two former places. A growing attachment to the Church, its apostolic worship and order is perceptible, though there have been but one or two additions to the Communion since my last report. Communicants at Bath and Hammondsport about 30—Baptisms (infants) 6—Marriages 4—Burials 4. At Bath a Female Sewing Society has been formed, which promises usefulness to the church.

The prospects of the church at Hammondsport are favourable. That village, situated at the head of Crooked Lake, and, in the event of the construction of the canal between Crooked Lake and the Seneca, the head of canal navigation, is like to become a place of considerable importance. The Episcopal congregation is the only organized religious society in the

place, and, under the blessing of God, it is hoped will grow with the growth of the village. As yet, it is destitute of a house for public worship. It is the ardent desire of its friends to erect a suitable building; but they feel the need, and ask the aid of their more favoured brethren to enable them to accomplish this desirable object. Their numbers are few, their means small, their hands weak.

Early in March, I visited Olean Point, in Cataraugus county, and organized a congregation. Here and at Ellicotsville are found a few families of zealous Episcopalians, longing for the services of the Church of their choice. May the Lord send some zealous labourer into this part of his vineyard.

Owing to the small resources of the congregations at Bath and Hammondsport, the required contributions, at this time, have been omitted, except that for the Diocesan Fund, which is $2.

The Rev. John D. Gilbert, Missionary at Big Flatts, Tioga county, and parts adjacent, reports as follows.

One third of the Sundays of the past year have been spent by your Missionary with St. John's church, Catharine, Tioga county; an equal division of services have been made between a place in this town, called the Corners, and the village of Havanna, where the waters of the Chemung canal, now constructing, are to unite with the waters of the Seneca Lake. At this place, as well as at the Corners, the Church has a number of valuable and active friends, whose devotions are kept alive by her scriptural and animating Liturgy. There are 26 Communicants, 3 of whom have been added the past year. Some others have been awakened to seek an interest in the Saviour, who probably will receive Baptism in a short time. Baptism has been administered to 5 infants.

One third of the Sundays have been employed with St. Paul's church, Big Flats, Tioga county; and the other have been devoted to two congregations, at Painted Post, Steuben county. In this section, the Church, from her first organization and the opening of her service, has had to make her way against a tide of feeling, not only pointedly hostile to her prosperity, but active and vigilant in its measures. Yet, through the tender mercy and kind providence of God, her scriptural and primitive light has shone forth, and exhibited clear and convincing evidences of her apostolic origin; and some, piously disposed, whose candour could not be given up in sacrifice to any preconceived or popular notions, however identified with numbers or strongly urged upon them, have yielded to honest conviction, and are now numbered with her friends. At present, there is a prospect of a small increase of Communicants.

The members of the church here are not numerous, but firm and unshaken in their attachment; and, though labouring under many things of a discouraging character, are yet looking to God, and are sustained by hope in his mercy.

Feeling under obligation, as they do, to the Committee for Propagating the Gospel in this state, from whose Christian zeal and pious efforts they have already realized much, and without their charitable aid, the services of the Church could not have been kept up among them, so neither without that aid, at least for a time, can those services be continued, to hold out, in a scriptural authorized manner, the doctrines and the means of life and immortality. With thankfulness for the past, they still hope for future benefit from the same source of Christian benevolence.

There are 15 Communicants—Baptisms (infants) 2—Marriages 3—Funerals 15.

The above churches send $6—to be applied to the Bishop's, to the Diocesan, and to the Missionary Funds.

The Rev. John M. Guion, late Missionary at Palmyra, Wayne county, and parts adjacent, reports as follows:

Under the direction of our late Diocesan, I entered upon the duties of this station on the 16th of October last, and continued until the 16th of April following. While on a visit to the city of New-York, a request was made by the vestry, and approved by the Bishop, that I should receive Priest's orders. An unexpected delay in making the necessary arrangements, was the cause of an absence of six weeks. I preached one Sunday at Geneva, exchanging with the Rev. Mr. Mason, and one Sunday at Pultneyville, in exchange with the Rev. Mr. Hubbard, each of which gentlemen administered the Holy Communion to the congregation at Palmyra. With these exceptions, and that of one Sunday's illness, my whole time was devoted to this place; an arrangement which the interests of the parish rendered indispensable. I officiated once on a week-day at Pultneyville: the almost impassable state of the roads preventing that frequent visitation of adjacent places which I desired, and which there is much reason to believe would have been attended with benefit to several small but promising associations of Episcopalians. Besides the regular services of Sunday, I have preached on thanksgiving day, Christmas eve, and Christmas day, Good Friday, and a sermon preparatory to the communion. During my ministry at this place, the number of Communicants, as far as I could ascertain, was about 30—Baptisms 4—Death 1—Marriages 2.

From the report of the Rev. B. H. Hickox, Missionary at Palmyra, Wayne county.

Your Missionary has occupied this station since June last. The congregation here is yet small, but spirited, and evidently increasing. Though they yet feel the burden of building their house of worship, which was effected with a liberality and zeal seldom witnessed, yet an organ was purchased by subscription from the vestry-room of Christ Church, New-York, in June last, and a sum raised sufficient to give your Missionary a comfortable support, with the aid of the missionary allowance.

The services and doctrines of the Church are favourably received here by a large class of young people, who, we hope, will yet give them a decided preference; and to whom we look, not only as the future inmates of our temple, but, in reliance on divine grace, as the devout recipients at our altar. Your Missionary has found here twenty-three communicants. These are zealous and devoted; but while he has the pleasure of preaching to a highly respectable and attentive audience, he is fearful that the solemn truths of eternity make not the deep impression they ought. Still, attentive hearers may become devout ones, and we are looking for the blessing of the Lord on this portion of his vineyard.

Your Missionary would also state, that the Bishop held a confirmation at Christ Church, Pompey, (not then completed,) and confirmed sixteen persons, of which no mention was made by him in his report to the Convention. The church is now finished, and was to have been consecrated on the very day our lamented Diocesan was taken sick.

Of the present condition of these parishes, the Rev. Mr. Selkrig will give a report. Your Missionary viewed that station as a field of great usefulness, and much religious inquiry; but his health demanded a station of less exposure during the inclement season.

I would here remark, that great credit is due the newly organized congregation in Pompey, for their liberality in erecting a house of worship, and their zeal in attending on the services of the Church.

From the report of the Rev. James A. M'Kenney, late Missionary at Granville, Washington county.

He states that he took charge of the missionary station at Granville, Washington county, in November last, and continued his labours until the July following, when the state of his health rendered it necessary for him to resign.

Baptisms (infants and children 12, adults 2) 14—Marriages 3—Funeral 1—3 have been added to the communion.

The exercises of the Sunday school, which had been suspended for some time, were resumed in January; and by the

constant attention of the zealous superintendent, and a few devoted teachers, it has continued in successful operation.

In the winter, your Missionary established a Bible class, which he attended to on Sunday evenings, except when prevented by absence.

During his residence in Granville, he devoted two Sundays, and preached twice on week days, to the destitute Episcopalians in the neighbouring town of Kingsbury.

The appropriation of $100, for the services of an Indian Interpreter, recommended by the Committee for Propagating the Gospel, was approved.

ABSTRACT OF THE MISSIONARY REPORTS.

	Bapt'ms	Communicants. Remov'd	Communicants. Adu'd	Communicants. Total	Mar-riages	Burl-als	Sunday Schol's	Collections. Episc'l	Collections. Miss'ry	Collections. Do. by Assoc	Collections. Diocesan	Deficiencies in collections
Angelica, and Hunt's Hollow, Allegany Co., Rev. M. P. Bennett,	21		11	90		4						E.M.D.
Avon, Livingston Co., and parts adjacent, Rev. E. G. Gear,	5			18		4						E.M.D.
Bainbridge, Chenango Co.; Unadilla, Otsego Co.; Rev N. H. Adams,	14		7	65	4	12	110	4 00	10 00		5 62	
Bath, Steuben Co., and parts adjacent, Rev. Wm. W. Bostwick,	6			30	4	4					2 00	E.M.
Big Flatts, Tioga Co., and parts adjacent, Rev. John D. Gilbert,	7		3	41	3	15		6 00	2 00		1 00	
Buffalo, Black Rock, Erie Co., Rev. William Shelton,	30		6	55	4	23	50					E.M.D.
Durham, Greene Co., and parts adjacent, Rev. James Thompson,	2				2	2						E.M.D.
Fairfield, and Little Falls, Herkimer Co., and parts adjacent, Rev. Wm. M. Weber,	7			58	2	9					4 37	E.M.
Geneseo, Livingston Co., Rev. L. P. Bayard, late Missionary,	3			40	1	2						E.M.D.
Granville, Washington Co., Rev. James A. M'Kenney,	14		3		3	1						E.M.D.
Harpersville, Broome Co., Rev. E. Punderson,	11	1	2	35	1	3						E.M.D.
Hobart, Delaware Co., Rev. H. Peters,	10			50	3	4	40					E.M.D.
Holland Patent, Oneida Co., and parts adjacent, Rev. M. A. Perry,	12		3			3	35		3 25			E.D.
Le Roy, Genesee Co., Rev. J. M. Rogers,	9		4	32	1	1	40		11 10		6 00	E.
Monticello, Sullivan Co., Rev. E. K. Fowler,	35		8	42	5	3						E.M.D.
Mechanicsville, and parts adjacent, Rev Orange Clark,	4			20	2	5						E.M.D.
Moravia, Cayuga Co., and parts adjacent, Rev. Henry Gregory,	6		5	27		1			6 00		2 10	E.
Mayville, Chatauque Co., and parts adjacent, Rev. Rufus Murray,	9		1	50	3	3			3 50		1 87	E.
New-Berlin, and Sherburne, Chenango Co., Rev. Edward Andrews,	24		8	85		15	150					E.M.D.
Otsego and adjacent counties, Rev. Daniel Nash,	36				13	12						E.M.D.
Oswego, Oswego Co., Rev. John M'Carty,	14	11	22	59		21	100					E.M.D.
Oneida Castle, Rev. Solomon Davis,	21	30	9	33	14	6						E.M.D.
Palmyra, Wayne Co., and Parts adjacent, Rev. John M. Guion, late Missionary,	4			30	2	1						E.M.D.
Perryville, Madison Co., Rev. David Huntington,	8					4						E.M.D.
Seneca Co., and parts adjacent, Rev. Amos G. Baldwin,	2			5								E.M.D.
Skeneateles, Onondaga Co., Rev. A. S. Hollister,	5			34	9	8						E.M.D.
Watertown, and Sackett's Harbour, Jefferson Co., Rev. H. Adams,	52	9	36	56	7	14						E.M.D.
Waterloo, and parts adjacent, Rev. Reuben Hubbard,	12				6	5			1 50		3 00	E.
Waddington and Norfolk, St. Lawrence Co., Rev. H. S. Attwater, late Missionary,	11		4		3	1						E.M.D.

*** The letters in the last column of this table refer to deficiencies in collections for the Episcopal, Missionary, and Diocesan Funds, respectively.

In reference to the approaching election of a Bishop, the Convention then engaged in singing the last three verses of the 122d Psalm; after which some minutes were spent in secret prayer, and then some appropriate collects and prayers from the Liturgy, were read by the President.

The following resolutions were then adopted:

Resolved, That this Convention do now proceed to the election of a Bishop for this diocese.

Resolved, That two tellers from among the clerical members be appointed, to receive and count the votes of the clergy; and that two tellers be appointed from amongst the lay delegates, to receive and count the votes of the several churches or congregations: and that in delivering their votes, the clerical members advance to the table, and deposit them with the tellers appointed to receive the votes of the clergy; and likewise, that the lay delegates, representing their several churches or congregations, deposit their votes, in like manner, with the tellers appointed to receive the votes of the lay delegates.

The Rev. Mr. Croes and the Rev. Mr. Ives were appointed the clerical tellers, and Mr. S. Warren and Mr. Ketchum the lay tellers.

The Convention then proceeded to ballot, by orders, for a Bishop.

The tellers having counted the ballots, reported that the Rev. Benjamin T. Onderdonk, D. D., had a majority of the votes of each order.

Whereupon, it was, on motion, *unanimously*

Resolved, That the Rev. Benjamin T. Onderdonk, D. D., be, and he is hereby, declared duly elected Bishop of the Protestant Episcopal Church in the State of New-York.

On motion, *Resolved*, That a Committee, consisting of two clerical and two lay members, be appointed, to inform the Bishop elect of his appointment.

The Rev. John Brown, the Rev. Palmer Dyer, Dr. William A. Duer, and Dr. Samuel W. Moore, were named as that Committee.

On motion, *Resolved*, That the testimonial, for the consecration of the Bishop elect, be immediately signed by the clergy and laity of this Convention.

On motion, *Resolved*, That public thanksgiving to Almighty God, for the happy termination of this important business, be rendered by this Convention, at 9 o'clock, to-morrow morning.

Resolved, That a form for this thanksgiving be prepared and offered by the President of this Convention.

The Committee appointed to inform the Rev. Dr. Onder-

donk of his election, having performed their duty, reported as follows:

That Dr. Onderdonk expressed his sensibility to the confidence manifested in him, and the honour conferred by the Convention; and his determination, relying on the kind assistance and co-operation of his brethren, and the directing and supporting influences of divine grace, to accept the office.

The Convention adjourned, to meet at 9 o'clock, to-morrow morning.

SATURDAY, October 9th.

The Convention met pursuant to adjournment.

Morning prayer was offered by the President, together with a form of thanksgiving to Almighty God, for mercifully directing the most important business of this Convention, to so peaceful and happy a termination.

The minutes of the proceedings of yesterday were read, and, with a slight alteration, approved.

The Rev. Dr. Onderdonk resigned his office, as Secretary. His resignation being accepted, it was, on motion,

Resolved, That the thanks of this Convention be presented to him, for the able and faithful manner in which, for many years, he had discharged the duties of that office.

On motion, *Resolved*, That a Committee be appointed to prepare an address, directing the attention of the clergy to the duty imposed on them by the Canon passed in the Forty-fourth Annual Convention of the Diocese of New-York, providing for Theological Education; and urging upon them and their parishes the importance and necessity of the object contemplated by that Canon.

The Rev. Dr. Upfold, Rev. Mr. Dorr, and Nathan Warren, Esq., were appointed.

The following proposition for altering the 1st Article of the Constitution of the Protestant Episcopal Church in this state, was introduced, and, after being considered by the Convention, was approved:

That for the purpose of giving to the Convention the power of determining the place, where the Annual Meeting of the same shall be held, the following alteration in the 1st Article of the Constitution be proposed, viz: instead of the words, "Bishop for the time being," insert these—"Convention, and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed upon for any such meeting of the Convention, the Bishop, for the time being, and, in case of a vacancy, the Standing Committee, shall have it in their power, to appoint another place for the holding of such Convention."

The Committee appointed to report upon the present state of the Episcopal Fund, and the means of increasing it to a sufficiency for the independent support of our Bishop, presented, as their report, two resolutions; which, after some amendments, were adopted, as follows:

Resolved, That as soon as the Episcopal Fund shall amount to the principal sum of 100,000 dollars, five thousand dollars of the interest thereof, shall be applied to the support of the Bishop of this diocese, *provided* the Bishop shall then consent to dissolve any subsisting connexion with a particular parish.

Resolved, That the Trustees of the Episcopal Fund be instructed to use all such means as they may deem expedient, for raising the amount to the proposed sum of 100,000 dollars.

The Treasurer of Convention submitted the following report:

The Treasurer of the Convention reports,

That it appears from the Books and Vouchers of the late Treasurer, Henry M'Farlan, Esq., deceased, that the following amounts were received by him on the 1st and 2d of October, 1829, viz:		
For the benefit of the Episcopal Fund, which was paid to T. S. Townsend, Esq., Treasurer of that fund, per his receipt, - - - - -		$372 31
For the Committee for Propagating the Gospel, &c., which was was paid to their Treasurer, H. Van Wagenen, per his receipt, - - - -		$332 66
For the Protestant Episcopal Missionary Society, paid to B. M. Brown, Esq., Treasurer, per receipt,		$106 81
Contributions to the Diocesan Fund; of which was paid to Clergymen per order of Convention, - - -	$300	
And the residue to Messrs. T. & J. Swords, on account of their claim for printing, &c. - - - - - -	$291 76	
		$591 76

Respectfully submitted.

H. VAN WAGENEN,
Treasurer.

New-York, October 9, 1830.

The following preamble and resolution were then offered and adopted:

Whereas the Canon passed in the Forty-fourth Convention of this Diocese, entitled, "Providing for Theological Education," declares, that "it is made the duty of every Rector or Minister of a congregation, associating with himself, if he

deem it expedient, a committee of the same, to use his best endeavours, either by public collections from time to time, by private subscriptions, or by societies, or in some other mode, to raise annual contributions for the fund."

Resolved, That every Rector or Minister of a congregation, shall report to every Annual Convention, what contributions have been made to the fund in his parish, during the preceding year.

The following gentlemen were elected Delegates to the General Convention: The Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. John C. Rudd, D. D., the Rev. Jonathan M. Wainwright, D. D., the Hon. James Emmott, the Hon. Nathan Williams, William A. Duer, LL. D., and Stephen Warren, Esq.

The following gentlemen were elected the Standing Committee: The Rev. William Berrian, D. D., The Rev. William Creighton, D. D., the Rev. Jonathan M. Wainwright, D. D., the Rev. George Upfold, M. D., Nicholas Fish, Esq., Henry Rogers, Esq., Edward Lyde, Esq., and Thomas L. Ogden, Esq.

The following gentlemen were elected the Committee of the Protestant Episcopal Church, for Propagating the Gospel in the State of New-York, of which the Bishop is, *ex officio*, Chairman: The Rev. Thomas Lyell, D. D., the Rev. Jonathan M. Wainwright, D. D., the Rev. John M'Vickar, D. D., John Onderdonk, M. D., Thomas L. Ogden, Esq., and Hubert Van Wagenen.

On motion, *Resolved*, That a Committee be appointed, to procure a suitable Monument to be erected in St. Peter's Church, Auburn, to the memory of the late Bishop of this diocese, and with power to determine upon a suitable inscription.

The Bishop elect, the Rev. Dr. Lyell, the Rev. Dr. Rudd, the Rev. Mr. Smith, George B. Throop, Esq., William A. Duer, LL. D., and Stephen Warren, Esq., were appointed.

On motion, *Resolved* unanimously, That the thanks of this Convention be presented to the Rev. Dr. Lyell, for his able, dignified, and conciliating conduct in the chair, during the important proceedings of this Convention.

There being no further business, the Convention, after joining in some appropriate prayers, and receiving the blessing pronounced by the Bishop elect, adjourned *sine die*.

THOMAS LYELL, D. D.,
President.

Attest: L. SILLIMAN IVES,
Assistant Secretary.

NOTICE.

The next Annual Convention of the Diocese of New-York, will be held on *Thursday, the sixth day of October*, 1831.

ERRATA.

Page 9, line 26, after "The Rev. William Berrian," add "D. D."
31, add "The Rev. Robert B. Croes."
10, 29, add "The Rev. Henry J. Whitehouse."
15, 16, for "Erie county," read "Clinton county."